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MANUAL OF THE THIRD ORDER

OF

ST. FRANCIS OF ASSISI,

CALLED ALSO THE

Order of Penance.

WITH A PREFACE

BY THE VERY REV. FATHER EMIDIUS,

COMMISSARY-GENERAL OF THE CAPUCHIN ORDER
IN ENGLAND AND IRELAND.

IN TWO VOLUMES.—VOL. I.

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PREFACE.

THIS Manual has been compiled from four different sources: from the *Manual of the Brothers and Sisters of the Third Order of Penance*, by the most Reverend Father Salvator d'Ozieri, Father-General of the Order of Friars Minor Capuchin; from the *Congregation of Religious of the Third Order of St. Francis of Assisi, of Calais;* from the English *Manual of the Third Order of St. Francis, called also the Order of Penance* (now out of print); and lastly, from the *Secret Constitutions*, of which a single copy alone exists in the Convent of the Ara Cœli at Rome.

The largest portion, however, has been translated from D'Ozieri's work, as being the most complete now existing, and as having obtained the approbation of the highest authorities in the Order.

My object in wishing for the publication of this Manual has been to revive, if possible, the spirit of the Order of Secular Tertiaries in England; to make it, in fact, a *reality*. Hitherto, men and women living in the world have enrolled themselves in it without much thought of their consequent duties and responsibilities,

and having obtained the necessary dispensations from their respective confessors, have made the Rule virtually a dead-letter. Not such was the spirit of the first members enrolled by St. Francis in this glorious band. If they were foremost in works of charity and in practices of piety, they were equally admirable in the care of their children and their households, in the administration of their property, and in all the duties of daily life. Their heroic practices of penance, so far from diminishing their influence or lessening their labours, purified their intentions, quickened their zeal, and gave an example to the world around them which leavened and raised the whole tone of the society in which their lot was cast. And surely never was there a time or a country in which such an apostolate was more needed than in England at this day. The worship of *comfort* in every shape; the rage for luxury and an appearance above their station, in every rank of life; the extravagance in dress; and, worse than all this, the frightful increase of immorality (veiled in polite language, but none the less real, and fostered by the sensational novels of the day), and the open rationalism or worship of natural religion, professed by the majority of young men and women, from the highest class to the lowest, and mainly emanating from dislike of control and independence of all authority or submission to superiors—these and the like growing evils call more and more loudly for some remedy, for some barrier to the headlong downhill course which our countrymen and countrywomen are pursuing.

The remedy is ready-made to our hand, and its originator was a Saint of God. By a faithful adoption of his Rule in the Third Order, all these evils may be met.

To luxury and extravagance, he opposes evangelical poverty and detachment from all earthly things.

To the love of ease and comfort, mortification and self-abnegation.

To pride and love of this world's honour and esteem, humility and the voluntary acceptance of this world's contempt.

To sensuality and the indulgence of human passions, chastity and purity.

To rationalism and infidelity, faith and fidelity to God's revealed truth.

To rebellion against lawful authority, submission and unquestioning obedience.

What more do we need, then, but to try and make good use of the weapons he has put into our hands, and fight bravely and unflinchingly the battle of our Lord?

Our numbers may be few, our adversaries many; but "stronger is He that is with us," and it is His cause for which we plead.

But to come to particulars. If one member only in each Catholic family were to be enrolled in the Order, if the monthly and general assemblies were regularly held, and the whole thing thoroughly organised, as in Italy and Germany, the benefit to the community in general would be immense. The links between the

poorer and richer Tertiaries would be tightened, and a spirit of mutual love and charity would be engendered; while to the Tertiaries themselves the benefit would be incalculable. Bound by a higher though secret law than the world around them, they would insensibly leaven the whole family in which they might each be placed, and by setting an example of charity, patience, self-abnegation, and humility, would win souls for Christ, and induce others to follow in their steps. For it is impossible for anyone to follow the Rule conscientiously, and to be imbued with its spirit, without growing in piety towards God, and in zeal for the spiritual and temporal welfare of their neighbours. The monthly meetings would keep alive these feelings in their hearts, and inspire them with a holy emulation in all well-doing.

That this little Manual may awaken the secular Tertiaries in England to a full sense of their high vocation and its consequent obligations, and induce a larger number courageously to enroll themselves in the Order, and perseveringly to fulfil its duties, is the earnest prayer of their faithful servant and brother in Jesus Christ,

FATHER EMIDIUS,

Commissary-General of the Capuchin Order in England and Ireland.

TRANSLATOR'S PREFACE.

THIS Manual has been compiled in order to supply a want in England which is the more felt now that so many fresh persons have enrolled themselves under St. Francis's banner, and are following, to the best of their knowledge and ability, the spirit and precepts of his Rule. Especially is it intended for a Community of Secular Tertiaries lately established in the East of London, who have undertaken the works most dear to the heart of our Seraphic Father,—tending the sick, feeding the hungry, comforting the sad and weary, instructing the ignorant, going from house to house in the courts and streets of this vast city, and "compelling them to come in" to the one true Fold by the sheer force of charity and example.

If it be true that the Church has lost its hold of the masses of the people, it is to women and to works such as these that we must look for their regeneration. And in order to strengthen their hands and obtain a greater number of coöperators in their labours, it will be needful to organise that mass of hitherto unemployed or misdirected *energy* which exists in every mission in

our great towns, and bring it into practical working order. Good, loving, self-denying, charitable women exist in every class; but to utilise them for a great purpose, we need a machinery such as the Third Order —a Rule and a discipline which, while not interfering with their home-duties, will give them a definite aim; will subject them to a certain control, and will raise the whole tone of their minds; so that their works may be impregnated with a real Catholic religious spirit. For this purpose it is earnestly desired to increase the number of Secular Tertiaries living in the world, who may join those enrolled in communities, and share, as far as their home-duties will allow, in all their religious offices and works of charity.

It is no new thing that is proposed, but simply a revival of the old Rule of St. Francis, which in his time worked such wonders throughout Europe. One of the most essential conditions to the maintenance of this spirit would be the renewal of the monthly assemblies, which have fallen so completely into disuse in England, but which are regularly held in Germany and in Italy, and do more than anything else to consolidate this body of workers, and fill them with the zeal of their great Founder for the salvation of souls.

In illustration of our meaning, we will quote the words of an article in the *Dublin Review* of July 1868, which has been lately reprinted in a separate form:

"There is an immense apostolate for women in England. There is a work before them which men cannot do, and if they could, few have the devotedness and

long-suffering needed for it, and fewer still have the time. We believe that there is no more effectual means of removing the mass of prejudice against the Catholic Church which exists among our middle and lower classes than by the instrumentality and zeal of women who consecrate themselves to God for this purpose. At present, the work of our Sisters lies much more *in the schools* than *among the people*. One of our great losses is among our children after they leave school. They drop into the ocean of life around them and are often lost to us for years. No power would be more effectual to keep them faithful and steady than that of Sisters who should be as busy amongst the people as they are habitually in the schools.

"But numbers are wanting. Our Sisters are as hardworked as they can be. It is not every devout person who has a vocation to a religious life. Now this brings us to another suggestion. There are in every large mission a certain number of devout ladies whose time is, to a certain extent, their own. They occupy themselves in many works of charity; but for want of being collected together under a Rule and an organisation, the fruit they produce is comparatively small. Without thinking of new congregations, there are the old organisations of Secular Tertiaries, instituted by Saints, which might be brought into activity amongst us. They have a Rule, a spirit, and a distinctive habit of their own; they consecrate themselves to the service of God and of their neighbours, without binding themselves by vows of religion; they have in

some respects a freer organisation than religious, which allows them to pursue with greater freedom a variety of useful works of charity, and admits the services of persons who have no vocation to the religious life. They have a distinctive habit which, as a robe of charity, protects them from evil, and as a spiritual uniform reminds them of the conduct due to the sanctity of their state.

"In Belgium and parts of Germany, many Tertiaries, wearing their habit, live even in their own families. Elsewhere they live together under the same roof and combine in the same duties of charity. . . . .

"We believe we cannot better provide for the exigences of our country than by considering the example of Catholic France, and weighing well the truth contained in the words of that astute general and legislator, the first Napoleon, 'France is saved by her women.'"

To attain this wished-for result, therefore, two things are necessary:

1. To increase the number of Secular Tertiaries, whether living in community or detained by their duties in the world.

2. To give them a Manual which shall make them understand the nature and full weight of their obligations; and to encourage them in a careful study of the Rule, statutes, and spirit of their Order, so that their religious profession may be to them a reality. We would urge especially the revival of the monthly assemblies, making them as far as possible incumbent on

all Tertiaries, unless hindered by sickness or imperative home-duties.

By these means we may hope to do something towards regenerating the masses living in positive heathenism in our crowded cities; and thus will a multitude of fresh souls be gathered into the Fold of Christ, and become one Flock under one Shepherd.

"Let us begin to serve the Lord our God; for hitherto we have made very little progress."

Words of St. Francis in his last sickness.

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THE

SPIRIT OF THE THIRD ORDER.

CHAPTER I.

ORIGIN OF THE THIRD ORDER, AND THE CONFIRMATION OF THE RULE BY THE HOLY SEE.

THE Third Order is the work of God; of this there is no doubt. The eminent sanctity of its Founder, the rapidity of its extension, its development in all classes of society, and the stability of its existence (a stability to which institutions of a purely human origin never attain)—all are proofs of its having been inspired by the Holy Spirit Himself. St. Francis of Assisi was the Saint chosen by God to inaugurate this great work, which is, in fact, to enable people living in the world to practise all the highest precepts of the Gospel, and at the same time to lead, to a certain degree, the life of a religious, by the observance of a distinct rule. This great Saint, born in a period of anarchy and schism, and amidst a universal license of morals which threatened the very destruction

of society, conceived, out of the depths of his divine charity, this remedy for the evils which surrounded him. It was in 1221 that he began the work: twelve years before, he had founded his First and Second Orders; and this "Army of Saints," as Pope Gregory IX. termed them, had already spread themselves over Europe, and edified the whole world by their penitential lives and by the extraordinary success which attended their labours. St. Francis himself, by his burning charity and zeal, had enkindled in all hearts a love of sacrifice, so that those whom family cares or home-duties necessarily detained in the world besieged him for some rule of life which should enable them, without the vows of the cloister, to walk more surely in the path of evangelical perfection. Simplicity is one of the characteristics of God's works, and nothing could be more simple, and what the world would call commonplace, than the first beginnings of the Third Order. St. Francis, going one day from Florence to Cagiano, a little hamlet near Poggibonzi in Tuscany, met on the road an old friend and schoolfellow named Luchésius. This man was a merchant, and had been noted for his avarice, as well as for his factious disposition; but he had been converted by the example of St. Francis, and now edified all his neighbours by his exemplary and Christian life. He gave liberal alms, took care of the sick in hospital, and opened his house to the stranger and needy, towards whom he exercised the most liberal yet

delicate hospitality. His wife, Buona Donna, seconded him in all his views, and devoted herself entirely to good works. St. Francis having accompanied him to his house, and they having both besought him to give them some directions suitable to their state of life, a sudden inspiration came upon him, and he said: "I have long felt the necessity of instituting some kind of Third Order, into which married people and others could enter who were desirous of leading more perfect lives; and I think you could not do better than become its first members." Luchésius and Buona Donna joyfully embraced his proposal, and St. Francis gave them a dark habit, with a girdle of knotted cord, and wrote out certain rules which were to be observed by them until such time as the Order was regularly instituted. A multitude of other persons from Poggibonzi and Florence soon came to petition for the like privilege; and the following year St. Francis formally inaugurated the society under the title of the "Third Order of Penance."

St. Francis lost no time in submitting the rules of his new institution to the Pope, and obtained the formal approbation, first of Innocent III. and then of Pope Honorius. Without neglecting the duties imposed upon him by the care of his previous foundations, St. Francis devoted himself with his wonted zeal to develop and establish this new Order, the importance of which he realised more and more every day. He established monthly congregational assem-

blies, at which he himself presided, and strove to inspire them with the highest feelings of charity and self-abnegation. Even when increasing age and sickness incapacitated him from active superintendence, he never ceased offering prayers and sacrifices to our Lord for the success of this branch of his Order; and that not only for the existing generation, but for those yet to come who should be filled with a like spirit. He blessed them solemnly on his deathbed; and seeing with a prophetic eye the treasures of grace and salvation which would be poured out through their means on all future generations, he returned thanks to God, who had permitted him before leaving the world to inaugurate a work which should so greatly redound to His honour and glory.

For he knew by special revelation how acceptable these foundations would be to God. One day, on the Mount Alvernus, being alone, save with a brother named Leo, from whom he was rarely separated, his cell was filled with a bright light, and an aureole of flame encircled the Saint's head, who three times put his hand to his breast, and seemed to be taking something from it and offering it to one who was invisible. Leo begging for an explanation of this mystery, St. Francis said that our Lord had appeared to him, and asked him to make Him some offering in return for the graces bestowed on him. St. Francis replied that he had nothing but his body and soul, both of which he had

long since devoted wholly to His service. Then our Lord bid him put his hand in his breast and give Him what he found there. To his great surprise St. Francis discovered three large gold pieces, which he joyfully gave as desired. Then our Lord made him understand that these were his *Three Orders*, all of which were singularly pleasing to His Sacred Heart.

After the death of Pope Honorius, St. Francis's great friend, Cardinal Ugolini, was promoted to the Papal Chair under the title of Gregory IX. He confirmed the Bulls of his predecessors as regarded the Third Order, and added to them many singular privileges; and St. Elizabeth of Hungary being soon after canonised by this very Pontiff, he took the opportunity to express his special and extraordinary approbation of an Order which had given to the Church so illustrious and admirable a saint. A few years later, Pope Nicholas IV., who had previously filled the office of Father General of the Franciscan Order, issued a fresh Bull, in which he embodied the whole of the Tertiary Rule, accompanied with the strongest expressions of approval of the Order, and bearing witness to the immense benefits it had already conferred on the Church. This Bull was confirmed, and fresh ones issued in favour of the Order by a large number of the succeeding Pontiffs; and our present Holy Father, Pius IX., ratified the same in the Bull *Paterna Sedii*, which is, in fact, but a solemn renewal of his approbation of the Rule of Pope

Benedict XIII., and a confirmation of all that his predecessors had done in favour of the Third Order. Not only by successive Pontiffs, however, was this work of St. Francis approved, but likewise by two General Councils—that of Vienna in 1309, and again in 1518 by that of the Lateran, under Pope Leo X. These solemn assemblies took in hand the defence of the Third Order, and sanctioned both its objects and constitutions in the most formal manner. Thus grafted by the will of God into the body of Christ's Church, the Third Order grew and prospered; and, amidst the storms of anarchy and heresy which during the last six centuries have swept over the face of Europe, it has continued to be one of the most powerful pillars of that building which is founded on the Rock.

CHAPTER II.

AS TO THE SPIRITUAL DIRECTION AND EXTENSION OF THE THIRD ORDER.

WE will pass lightly over the question, which has now been set at rest by the Holy See, as to the spiritual direction of the members of the Third Order. St. Francis himself insisted that once a year a "zealous and holy religious" should visit the different congregations and report on their *state;* but he did not particularise the Order to

which such religious visitor should belong. This, in the lapse of centuries, having given rise to some difficulties, our Holy Father in 1856 decreed that the rights, privileges, and indulgences granted to the Order should extend to all Tertiaries, whether under the direction of any of the different Orders of St. Francis, or of any priest, secular or regular, who should be authorised to enrol and direct members of the same Order; provided the said Tertiaries adhered to the Rule of their holy Founder, and performed the works by him prescribed.

Scarcely had St. Francis's first congregation started into life than the Tertiaries multiplied to a degree which seemed really incredible. They even aroused the fears of the impious German emperor, Frederick II., to whom his chancellor wrote in the following terms: "Our interests in the Milanese are seriously threatened; for not only have the preaching friars lifted up their voice against us, but they have created a new confraternity, which embraces both men and women devoted to good works, and which is consequently most popular among the people. This new Order has so completely met the wishes and wants of the country that there is scarcely anyone who is not enrolled in it."

The Third Order extended itself with equal rapidity in France, Germany, Spain, and other parts of Europe. It soon passed into Asia; and Japan, among her martyrs in 1586, counted more Franciscans than any other religious

body. In America, even as early as 1686, the Tertiaries amounted to a hundred and eighteen thousand souls. "In the same way," exclaimed Lacordaire, "that people are proud of belonging to noble blood, to their native soil, or to the Church of their baptism, so are men and women thirsting to be enrolled in the noble army of Jesus Christ, under the humble habit of St. Dominic or St. Francis. They feel it no longer necessary to fly from the world in order to follow the example of the saints. Each room is a cell; each house a hermitage."

But it was not to be expected that the devil would leave such a work long in peace; and therefore he roused the hatred and jealousy of one set of princes and statesmen after the other, so that the Tertiaries were continually persecuted, oppressed, and exiled, and in some centuries almost annihilated; but no sooner did they enjoy a little rest than they recovered their lost ground. In Rome, Paris, Naples, Florence, Lisbon, Madrid, and in most of the smaller towns likewise, powerful and numerous congregations were formed. In 1689 more than twenty-five thousand names were enrolled in the Order in Madrid alone; and so, wherever the revolutionary torrent had for a moment overwhelmed the good seed (as in France in '93), the tree sprang up with renewed vigour in some other direction. For the Third Order meets the wants of the people in all ages and in all climes; and the promise of God to its holy Founder will

be fulfilled, even should all the powers of earth and hell be combined against it.

CHAPTER III.

ON THE EXCELLENCE OF THE ORDER.

WE ought now to consider the excellence of the Third Order as regards the spiritual life of its children. It may not, canonically speaking, be regarded exactly as a religious order, because Tertiaries do not necessarily take the three vows of obedience, chastity, and poverty; but its very name implies a far higher standard than that of a simple religious congregation or confraternity. The Third Order holds a middle place between the world and the cloister. Without compelling its members to abandon their home-duties, it nevertheless places them in a totally different position from that of ordinary Christians. It enrols them in a society which has the closest spiritual relations with the two first Orders of St. Francis. They must share in their spirit, if not in all their austerities; they have a part in their labours, and equally participate in their merits. The Third Order, in fact, is united with the other two in its object and aim, in the excellence of the means at its disposal, and especially by the entire consecration which the Tertiary makes of himself or herself to God. The Bro-

thers and Sisters of the Third Order, if their vocation be sincere, propose to themselves two things: 1st, to live a life of penance; 2dly, to tend as far as possible to perfection, although living in the midst of the world. The means by which they can arrive at these two ends are clearly laid down in the Rule, which we will dwell upon later. This Rule is borrowed in a great measure from that of the other two Orders, and partakes of its spirit. To wind up what we have been saying, although the Tertiary takes only one actual *vow*, yet at the moment of profession he or she makes an irrevocable engagement binding him or her to a closer union with our Lord, to the practice of a far more perfect life than that of the generality of Christians, and to a never-failing charity towards all men, and especially to the sick and suffering members of Christ's Body. It is impossible for them to over-estimate the importance of this act of profession; neither can they afterwards desert the Third Order by returning to the world and its pleasures.

We must therefore be very careful not to look upon this Third Order as simply a pious congregation; and to prove this we will quote the actual words of the Bull (*Paterna Sedii*, &c.) of Pope Benedict XIII., renewed by Pope Pius IX.:

"Following in the steps of our predecessors, who have not only approved and confirmed, but likewise bestowed the highest commendations on,

this manner of life, we hereby declare that this Third Order is and always has been holy, meritorious, and conformable to Christian perfection. Moreover, that it is really and actually an *Order*, uniting in one the seculars scattered over the earth with the regulars and those who live in enclosure; and that it is entirely distinct from all the confraternities mentioned in the Bull of Pope Clement VIII. of happy memory, inasmuch as it has its special Rule, approved by the Holy See, its novitiate, its profession, and its clothing in a habit of a specified form, material, and colour, as is practised in other religious orders."

The religious organisation of the Third Order becomes for the Tertiaries the source of manifold advantages. It tends, in fact, to revive among them, even in a century devoted to luxury, materialism, and indifference, the touching life of the primitive Church. The duties and holy exercises prescribed by the Rule remind one of the pious usages established by the Apostles; the simplicity and austerity of their habits bring one back in thought to the first Disciples, bound in the links of the same faith, the same hope, and the same love. Then the modesty of their dress; their moderation at all times in food; their avoidance of frivolous or mundane amusements; their fasting and abstinence; their daily recitation of the Divine Office; their union and charity amongst themselves; the obligation under which they lie mutually to help each other in

sickness and sorrow; their attendance at the funeral rites of the deceased members of their Order, and their suffrages for the dead,—these and many other practices recall to one's mind the first ages of the Church, when Christians were known by their mutual love, and when the glory of God and their eternal salvation were looked upon as the only objects worthy of serious attention or care.

The severe discipline to which the members of the Third Order are subjected contributes no less to their spiritual advancement. Their organisation is in some respects borrowed from the early days of trial and persecution, when the Church could only gather her children together in the catacombs, and when the links that bound them were closer and more secret. In the same way, the frequent meetings of the Tertiaries for public prayer and instruction in their congregational assemblies, the alms collected on these occasions for their poorer members, the right of superintendence and correction exercised by the Father Directors or Visitors, and the public confession of faults, all remind one of those glorious days when the Christians, after having been strengthened and refreshed by their holy rites, united in one faith as in one love, went joyfully and gladly to meet death at the hands of the executioner, or to be devoured by wild-beasts in the circus in the presence of a hundred thousand idolaters.

In the mind of St. Francis, each congrega-

tion of the Third Order was intended to act as a centre of good example, prayer, and charity, the rays from which should extend to the whole parish or town or province in which it was held, and embrace in its ardent charity the whole world; while to the Tertiaries themselves these meetings were to feed their interior life, and kindle in their souls fresh resolutions of heroic sacrifice in the practice of charity and all virtues, as well as to afford them the strength, consolations, and graces which their state required.

The organisation of the Third Order is so thoroughly impregnated with the religious spirit as to afford a sensible consolation to those souls whose fervent desires would lead them to prefer the more perfect life of the cloister, if sacred and imperious duties did not enchain them to the world. Placed, as we have said before, in an intermediate state between the one and the other, they obtain strength and inspiration and strong impulses towards perfection from the religious element in their lives; while their social condition gives them endless occasions of trial and consequent merit.

Let us remember also that this Order was founded by a Saint—by one who was the nearest reflection of the Crucified One that our poor humanity has ever seen—one whose life was, as it were, a reproduction of the abnegation, poverty, and sufferings of our Divine Lord and Saviour, from the hour of his birth in the stable at Assisi to the moment of his marvellous mar-

tyrdom on Mount Alvernus, when he received in his hands and side and feet the glorious and ineffaceable stigmata of the adorable Passion of his Master.

In the institution of this Third Order, St. Francis laid the foundations of a gigantic work, for which twenty years of prayer and sacrifice and incredible austerities had paved the way. In his close union with God he had learnt a knowledge of heaven and of earth, of men and of the things of this world, almost incredible to those who did not know from what source he gleaned his astounding wisdom. The Rules he drew up for his religious Orders are impregnated with this divine science; and so those who flocked in crowds to be enrolled in one or other of them revered him as an oracle of God, and followed his directions with a blind and unquestioning faith. Moreover, this Third Order having taken root, and been developed and preserved under the shadow of Peter's Chair, its existence was assured; for Rome is the centre of unity and the principle of all religious authority.

The Third Order has, likewise, our Blessed Lady for its special protectress; for it was in the humble little chapel of St. Mary of the Angels that St. Francis inaugurated this great work. A lively faith in the doctrine of the Immaculate Conception was a distinguishing mark of the Franciscans long before that dogma had been publicly indorsed by the Holy See; and

as a reward for their fidelity, the Sovereign Pontiff has placed the whole of the great family of St. Francis under the patronage of the Immaculate Conception.

The Third Order is accessible to all: to clergy and laymen; to married women and virgins; to men, young and old; to widows; to masters and servants; to the rich and powerful, as to the poor and labouring classes—all are admitted who come up to the requirements of St. Francis's holy Rule. Moreover, if, from one cause or other, certain people cannot form part of the congregation or attend the assemblies of the Order, they may be equally received for clothing and profession.

With an organisation so comprehensive, and to which no material condition is annexed, the Third Order embraces all that is purest, most devoted, and most active in the world; and having fashioned and perfected these chosen souls through the discipline and religious observance of the Rule, it enables them, according to the measure of their influence, to fulfil towards their families and in their respective homes a mission and apostolate such as holy example alone can give, which is often worth more than the most eloquent sermons.

The experience of every day proves to us how the Third Order, if properly organised, feeds the growing piety of the people in our parishes—powerfully seconds the zeal and devotion of the clergy, and contributes to the con-

version of a multitude of souls by no other method than the irresistible example of lives consumed by the love of God and man.

CHAPTER IV.

THE SPIRIT OF THE THIRD ORDER.

BUT to obtain these glorious results one thing is necessary; and that is, to revive in the Tertiaries themselves *the spirit of their great vocation;* for, as the author of the *Imitation* justly remarks, "The habit and the tonsure go for very little; it is the conversion of the heart and the entire mortification of the passions and the will which make the true religious." We must, then, look not to the serge dress and knotted cord as making a good Tertiary, but to a soul imbued with those virtues which are necessary for so high a vocation.

Before entering more fully on this grave question, we must remark that the Third Order is divided into certain distinct branches, all equally sanctioned and approved by the Holy See. The first are the Regular Tertiaries, living in community under the Rule of Leo X., with the *three solemn vows* of poverty, chastity, and obedience. This branch has brought forth many eminent saints of both sexes; but their Rules and observance do not fall within the

scope of this little work. The next are the Tertiaries living in community with *simple vows*. These congregations, especially of Sisters, are very numerous in Italy, in Belgium, in Germany, and in the north of France, where they have schools, hospitals, and many other good works. They are the elder sisters, as it were, and the worthy rivals, of the Sisters of Charity. They, in fact, first set the example of this kind of life; for they had orphanages, schools, and refuges as early as the thirteenth century. Their first house of charity (to supply food, wine, and clothes to the sick and needy) was founded at Reggio in 1238. These institutions of the Middle Ages have served as models to all succeeding charitable Orders. We might, perhaps, place the Tertiaries of the Second and First Orders in the same category in this respect, as in a great many even of the enclosed Orders of Tertiaries there are a certain number of the Sisters employed in exterior and charitable works.

We come now to the Tertiaries equally consecrated to God and bound by simple vows, but living in the bosom of their families; and here we speak especially of the Sisters, as with men there are fewer difficulties.

These Sisters have permission to wear exteriorly the habit of the Third Order whenever the circumstances of their position permit, and they are irrevocably bound by the vow of chastity. This branch of the Tertiaries, though

very numerous in past centuries, is rare in the present day; but it is so important a one that we will devote a special chapter to it later.

There are also Tertiaries free from all vows or engagements and living in the midst of the world; and these may be divided into two classes—those who form part of a regular congregation of the Third Order, under the direction of the Father Superior or Visitor; and those who live separately and without being affiliated to any congregation.

Whatever distinctions there may be in the duties and practices of these different branches of this great Order, the *spirit* of each and all must be the same—the spirit of humility, fervour, poverty, penance, and charity.

The object of our holy Founder St. Francis was to enkindle once more in the hearts of men that burning love and charity of which the example was given us by our Blessed Lord Himself. Humility is the foundation of this as of all other virtues; and to attain to it must be the main object of all Tertiaries. In submitting to the Rule of this Third Order, they give up their wills; they humble themselves to receive the admonitions and corrections of the Superiors of that Order;—and these directors should exercise their novices in every practice most mortifying to human nature, so as to destroy in them every symptom of self-love and vanity, until pride be utterly rooted out of their souls. Instead of feeling that they have conferred an

honour on the Third Order by belonging to it, the Tertiaries, no matter what may be their rank and position in the world, should be filled with abasement at the thought of their own unworthiness to form part of so noble a band, and with a feeling of deep gratitude to God for the grace of so holy and glorious a vocation.

Our Saviour said to His disciples, "Unless you be converted and become as little children, you shall not enter into the kingdom of heaven." These words apply specially to Tertiaries, who, when they come into the Order, must consider themselves as children, full of faults and ignorance, and needing continual chastisement and correction; so that they should feel it a privilege and a joy to bear the yoke of an austere Rule, however galling to their liberty; and that they should accept with humility the counsels and reprimands of their Superiors, and submit cheerfully to the penances and punishments inflicted on them for their transgressions. If the Tertiaries enter the Order in a true spirit of generosity, they will even rejoice at unmerited reproaches and humiliations, feeling in their own hearts how much worse treatment they really deserve for their continual sins and shortcomings. This is the real spirit of the Third Order; and if its members be thoroughly penetrated with these feelings, they will taste a sweetness and peace which the world can neither give nor take away. "O humility!" exclaims St. Anthony of Padua, "brilliant star of the

sea, giving bright light in the night-watches, and guiding the mariner into a safe haven, thou showest us God, the King of kings, at the same moment that our souls are plunged in the deep valley of conviction of our own miserable weakness and nothingness." And, again, St. Bernard speaks: "He who shall be found truly humble shall flourish for ever in the house of the Lord."

And now as to the second great virtue required of Tertiaries. Our Divine Redeemer let fall one day these memorable words: "I am come to cast fire on the earth, and what will I but that it be kindled?" He gave to His Apostles the mission to carry this sacred fire to all parts of the world; but before their separation the Apostles (already purified by tears of penitence, and by the practice of humility and self-abnegation) remained for ten whole days in the chamber where the Holy Spirit was poured out upon them, and henceforth were filled with a burning zeal and charity which the most cruel tortures could not damp.

In the same way the Tertiaries, according to the measure of their influence, are to exercise an apostolate in the world, and endeavour to kindle a greater love of God in the hearts of men. But if they are not themselves on fire with this love, how are they to communicate it to others? It is therefore their first duty, by leading interior lives, and striving day by day to attain to a closer union with their Divine

Spouse, to keep alive that spirit of fervent piety, without which it will be impossible for them to serve God or promote His interests. "We must earnestly seek for the grace of fervour," says the author of the *Imitation*. "Never let us weary of pleading for it in a spirit of patience, confidence, and humility, so that we may correspond with the grace given."

Two things are indispensable to attain this interior spirit—perseverance in prayer, and freedom from worldly dissipations. It is enough to glance at the Rule of the Third Order to see the importance therein attached to prayer. The daily recitation of the Divine Office, and the frequent use of the Sacraments, perpetually recall the thoughts of the Tertiary to this duty. "The solitude of prayer," writes St. Theresa, "is as a sepulchre where the soul is buried, but only to pass through it on the way to heaven." It is true that the life of Tertiaries must be one less of prayer and contemplation than of active work. But if they are fervent, prayer will always accompany their labours, otherwise their toil would bear small fruit. Prayer, so far from extinguishing zeal, augments it; and without it perseverance is impossible.

It would be difficult to reconcile a love of prayer with an equally great love of going out into the world. So the Rule forbids Tertiaries to assist at banquets or other scenes of public gaiety and dissipation, unless compelled by

family duties. They should lead quiet home lives in the bosom of their families, and love retreat and contemplation; otherwise they run a great chance of losing the spirit of their holy vocation. Their social position and their duties to their children may sometimes compel them to live in the world and mix in general society; but it behoves them to watch narrowly over their hearts, lest the fascinations around them should tempt them away from the narrow path they have voluntarily chosen, and lest a love of luxury and self-indulgence should insensibly creep into their habits and daily lives. Let them never forget that they have embraced a state of poverty, hardship, suffering, and sacrifice; and beware lest, having put their hand to the plough, they should turn back, and so forfeit their reward in the kingdom of God.

The spirit of poverty for Tertiaries consists in an entire detachment from all things here below. They cannot literally obey the gospel precept, by selling all that they have and distributing it to the poor, as their first duty is to their families. But, remembering the words of our Lord, "Blessed are the poor in spirit, for theirs is the kingdom of heaven," they should neither set their affections on earthly things nor be absorbed in the love of gain. Detachment and poverty remove the obstacles which come between the soul and God; and the duties of Tertiaries on this head are summed up in these words of the great Apostle: "It remaineth

. . . . . that they that buy should be as though they possessed not; and they that use this world as if they used it not; for the fashion of this world passeth away."

And closely allied to this duty of poverty is that of *mortification*. We have only to recollect the title given to the Order by its holy Founder, to be convinced that no one can aspire to being a Tertiary without being thoroughly imbued with the spirit of penance. The fasts and abstinences enjoined by the Rule are an irrefragable proof of St. Francis's intentions on this point. All the Saints in the Order have practised extraordinary austerities; and St. Margaret of Cortona, although worn out by vigils, fasts, and corporal penances, still lovingly complained to our Lord that she was not permitted by her director to make her whole body a holocaust of penance. It is, in fact, the distinguishing mark of the Third Order; and those who, from delicacy of health or the duties of their state, are compelled to modify this crucifixion of the senses, are equally bound to maintain the spirit of mortification in act, thought, and deed. Many masters of the spiritual life have declared that this sort of mortification is more effective than the other; but both should be generously embraced, unless urgent motives of health should preclude the possibility of the practice of corporal penance.

And now as to spiritual mortifications. "The perfection of virtue," says St. Thomas, "consists

in the submission of the reason to God, and of the inferior powers of the soul to reason."

Cheerfully to renounce one's own will, to give up one's own tastes, thoughts, and inclinations, to yield even one's own strong convictions, are some of the surest means of attaining to this spirit of mortification. The heart is so subtle that it is for ever forging for itself new chains, or renewing old links in friendships or affections of which it has long since made the sacrifice to God. How is it possible for Tertiaries to trample under foot the things of this world, and at the same time to nourish excessive human affections? One man is absorbed in his children, another in his riches, a third in his wife, a fourth in some dear friend.

"All seek their own," mournfully exclaims the Apostle, "and not the things which are in Christ Jesus." And St. Catherine of Sienna, in a similar lament over the ingratitude of men to her Spouse, bursts out with the words, "They lose Thee, O Lord, who give themselves to creatures. All feed on human consolations, and neglect the true Manna."

Let Tertiaries, then, be thoroughly convinced of the necessity of mortifying themselves in body, soul, and spirit, if they would correspond worthily with the designs of God in calling them to the Third Order.

It was not without intention that St. Francis gave to his foundation the title of Brotherhood or Sisterhood. His object was to revive in the

hearts of men the charity and tender brotherly love of the early Christians. He looked upon mankind as one great family, of which God was the Father, and considered that one and all should be united in the closest links of charity. He was himself so inflamed with the love of God that he could not hear the Holy Name without melting into tears, and exclaiming, "At the name of Jesus, heaven and earth should bow." And from this furnace of charity love flowed in torrents on his auditors, turning their hearts as one man, inflaming them with his own ardour, and transforming them into earthly angels. And how he loved his brethren! Like the Apostle, he was willing to be "anathema maranatha" for each one of them; and his inventive charity was never weary of devising new methods for feeding the hungry, caring for the sick, and administering consolation, both spiritual and temporal, to the weary and heavy-laden. Let the Tertiaries then follow in the steps of their saintly Founder. Victims of penance, let them equally be victims of charity, zealously emulating each other in good works, tending the sick, instructing the ignorant, reclaiming the fallen, and relieving the corporal as well as spiritual wants of all the suffering members of Christ's Body. And let all these works be done *together;* brothers and sisters mutually encouraging and helping each other, sharing in each other's toils, bearing each other's burdens, soothing each other's sorrows,

and, so strengthened and consoled, may they run their race here united in the bonds of holiest charity, until that union shall be confirmed and perfected in the bosom of their Lord.

CHAPTER V.

ON SECULAR TERTIARIES WHO HAVE TAKEN THE VOW OF CHASTITY.

We will now consider the state of those secular Tertiaries, who, having taken the last solemn vow of chastity, are permitted to wear publicly the habit of the Third Order.

In the days of a purer and stronger faith a great number of Christians, of both sexes, preferred, for the love of God, the state of chastity to that of marriage; and although precluded by family circumstances or other reasons from entering into a convent, yet equally took the vow of celibacy in order to work out more surely their own salvation. In our days, unfortunately, these ideas have passed away. People may prefer celibacy, not from any wish to devote themselves more closely to God's service, or to impose on themselves a continual mortification of the senses, but to spare themselves the cares and troubles of matrimony. They only consider the material side of the question, without any reference whatever to religion. It is therefore with joy that we hail the small number of pious

souls who, smitten with a holy enthusiasm for that great virtue, generously resolve to immolate themselves to our Lord by the vow of chastity. This state of life is the more agreeable to our Lord when it is embraced by Tertiaries with a view to give themselves more entirely to God by prayer, to the care of the churches and the altars, or to the consecration of their whole time and strength to the relief of the poor, the suffering, and the needy.

Not less admirable is a similar step on the part of widows, whom imperative family duties retain in the world. St. Francis of Sales, in speaking of such, writes: "If she, who is a widow indeed, is willing to make to God the offering of her soul and body by the solemn vow of chastity, she will add a great ornament to her holy estate of widowhood, and will confirm her good resolutions. For, feeling that after this vow it is no longer in her power to give up her chastity without relinquishing paradise, she would not allow the most distant idea of marriage to occupy for a moment a place in her heart; and this holy vow would therefore put an impassable barrier between her and temptation. St. Augustine strongly recommends this vow to Christian widows; and the learned Origen goes further, for he advises even married women to consecrate themselves to *widowed* chastity in the event of their surviving their husbands. As I strongly approve of the advice of these two Saints, I desire that all holy souls willing

to follow it should do so with prudence, discretion, and steadfastness; having first well proved their own strength and courage, prayed for the inspiration of the Holy Ghost, and taken counsel of some wise and holy director; for then all will be done in accordance with the spirit of the Church."

It is certain that, for souls like these, without, perhaps, a decided vocation for the cloister, or prevented by family duties or serious impediments from following that vocation, yet feeling the strongest repugnance to embracing anew the married state, a manner of life is necessary which should be neither, strictly speaking, of the world nor of the cloister, and which, while setting them apart from the world around them, should yet leave them, in some respects, more liberty than in a convent. It was to this kind of evangelical perfection that St. Jerome trained St. Paula and the other holy widows who placed themselves under his direction, leading them onwards to almost superhuman heights of charity, self-abnegation, penance, and devotion. "Your position is a glorious one," he writes to St. Paula, "if you have the grace to fulfil its duties and to understand rightly the vocation of a Christian widow, espoused by the vow of chastity to her Lord, absorbed in the love of God with an absolute purity of heart, and leading the austere life which is its natural consequence." By assuming, therefore, the habit of the Third Order, following the wise

provisions of the Church, and embracing generously the austerities of the Rule, they will find the means of satisfying their religious inclinations, and at the same time be preserved from the snares and temptations of the world.

This state of life, as tending to high perfection, has secured the express sanction of the Holy See. The Sovereign Pontiffs have given it their serious attention, not only to determine the position and privilege of its members, but to defend them against their adversaries. Special Bulls have continually been issued in their favour, and their constitutions have been defined with a minuteness which proves the importance attached by Rome to this branch of the Order. But there are yet one or two things to be observed in the case of widows or sisters embracing as Tertiaries the vow of chastity.

The Superiors cannot give them the habit unless their conduct be without reproach, and unless they shall have attained the age of forty. They must likewise prove that they have sufficient revenues to live upon, and that no man lives in their house save their nearest relations. They are bound to wear their habit at all meetings of the Order, and have a right to a place in choir. They may also be admitted to live with the community, if the consent be obtained of the Abbess and the Ordinary. If they wish to wear the habit publicly in the world, that is, when not living in community or being within the walls of a convent of their Order, they must *not wear the* guimp or veil on their heads. This

is expressly decreed by a congregation of Bishops in 1616, and Tertiaries persisting in wearing these portions of their habit in public places will be dismissed the Order.

The power of giving the habit, and admitting to profession members of the Third Order, rests with the Superiors of the Friars Minor, or with those to whom they delegate their authority. Ordinaries and Bishops are not permitted to do so, or to appoint directors to the congregations. But when the postulant is living in the world, and wishes to be not only professed, but to take the vow of chastity, and have permission to wear the habit, then the Superiors must obtain the authorisation of the Ordinary, who in these cases will examine the postulant on the conditions necessary for her admission to the Order; and, should this examination prove satisfactory, the Ordinary will deliver the following attestation to the Superiors of the Friars Minor:

"Dilecta nobis in Christo N. salutem et benedictionem in Domino.

"Ut tu, quæ bonis moribus imbuta bonæque frugis, ac laudabilis vitæ existis, ætate annorum quadraginta constituta, propria bona, ex quorum fructibus honeste vivere vales, possides, et non cum aliis viris, quam cum tuis consanguineis, vel affinibus in primo tantum gradu conjunctis habitas, prout hæc omnia prævia informatione constare fecisti, Tertii Ordinis Sancti Francisci habitum, quem postulasti, suscipere possis, et R. P. N. Ord. Min. in Provincia. N. Provinciati *illum tibi conferendi* licentiam, et facultatem

concedimus, et impertimur. In quorum, etc. Datum, etc."

The Ordinary can grant a dispensation as regards the age of the postulant; and an irregularity of this sort does not nullify the profession, according to the decision of the Sacred Congregation of Immunities on behalf of a Tertiary who had been professed at twenty-eight. Only, such persons must obtain the consent of the Bishop or Vicar-Apostolic. It is not unusual in these cases to defer the vow of chastity to a later period, as it is not necessary to take it at the same time as the habit. The Venerable Father Salvator d'Ozieri, Father-General of the Order of Friars Minor, speaking on this subject, says: "The love of dress, self-indulgence, and ease are the great evils of modern society. It would therefore be most advisable that pious and holy Tertiary widows of the upper ranks, trampling under foot human respect, should courageously wear their habit in the world. Their example would, no doubt, in the first instance, provoke scandal and ridicule, as well as surprise. But in spite of that, it would in the end produce an excellent effect, and they would thus exercise a far stronger influence over the worldly women of their acquaintance, and would bring them back to tastes and feelings more in accordance with Christian modesty. The victory would be more complete if men could be found among the Brotherhood with sufficient moral courage to do the like, and thus revive the habits of past *and holier ages.*"

CHAPTER VI.

ON THE MARVELLOUS FRUITS OF THE THIRD ORDER.

THE sanctification of souls is one of the most precious fruits of the Third Order, and was the main object of our holy patriarch in laying the foundation of his new society. In one sense it is the essential aim of all religious bodies; but the epoch in which St. Francis lived rendered this aim still more important. Seditious factions convulsed the towns and provinces of Italy; while in the south of France the heresy of the Albigenses had deluged Languedoc with blood. The taste for luxury, extravagance, and self-indulgence in every shape had undermined the very basis of society, and the clergy seemed powerless to stem the torrent. It was in the midst of all this that St. Francis conceived and carried out his triple scheme for regenerating the world. While his friars openly reproved the public vices of the people, and his Poor Clares strove to atone for them by their prayers and austerities, his Third Order identified itself with their homes, leavened, as it were, their whole spirit with the evangelical virtues of charity, purity, and humility, and, by their silent apostolate, exercised perhaps a more powerful influence than the preacher in his pulpit, or the nun in her cell. There was scarcely a family,

no matter whether rich or poor, high-born or lowly, who did not number a Tertiary among its members; and so the love of God was once more enkindled in men's hearts, peace took the place of dissension, and heresy was subdued by the living witnesses to the truth springing up on all sides.

It appears to us that the Third Order has an equally important mission in these days, and is called to equally great things. To the spirit of luxury, sensuality, and pride which has crept into every class of society, it opposes self-denial, chastity, and humility; to extravagance, self-indulgence, and waste, penitence and a loving, boundless charity, which only thirsts to spend and be spent for the love of Christ and His poor. Nor let it be imagined that it excluded those arts and sciences which ennoble and raise the spirit of men in all ages: poets, sculptors, painters, literary men, all hastened to enroll themselves under the self-same banner, which, so far from cramping their genius, purified and exalted it; so that to them are owing the most touching inspirations and the most beautiful productions of the thirteenth, fourteenth, and fifteenth centuries. Michael Angelo was a Tertiary, and so was Dante, who expressed a wish before his death to be buried in the habit of the Order. From the end of the thirteenth, the Tertiaries had been the main movers in all the charitable undertakings of Europe. In the great centres of industry and commerce

they opened hospitals, houses for pilgrims, refuges for the destitute and the fallen, orphanages for children—wherever and in whatever form human suffering presented itself, the Tertiaries came forward to relieve and soothe it.

Nor was the Third Order less fertile in its multiplication of congregations and religious orders. Some of the most eminent owe their origin to Franciscan Tertiaries. The Jeronimites, the Brigitines, the Oblates, the Ursulines, the Lazarists, the Poor Clares, even the Jesuits (according to D'Ozieri), are indebted for their foundation (with a host of others) to the spirit engendered in the minds of men and women of the said Order, which had prepared their souls for the highest and most sublime vocations. No less than seventeen distinct branches of the great Franciscan tree have enriched the Church, and are continually putting out fresh shoots of charity and piety. Away, then, with the narrow-minded and unchristian view that the main object of Franciscan Tertiaries is the maintenance of the discipline and rule of their respective houses! Their one object, and the object of their great Founder, was to save the souls and care for the bodies of men, and all else should be subordinate to these two great ends.

St. Bonaventura, speaking of the Tertiaries, says: "The merit of this Order, into which clergy and laity, virgins, married women, and widows are equally admitted, is proved before

God and men by the multitude of miracles operated through its members." We refer our readers to the Calendar inserted in this book for an example of the truth of the Saint's words. The Third Order is, in fact, a more fruitful field for saints and martyrs than any other in the Church, and has enrolled more in her calendar. Positions of the highest rank, of the greatest apparent distraction, of the most arduous toil, and of the most conflicting duties, have yet been found, in this Order, compatible with the highest degree of sanctity, and an array of virtues equalling, if not exceeding, that of the most devout solitary, or the most ascetic nun. No charity was too vast, no penance too austere, no subjugation of the flesh to the spirit more complete, no union with God more entire, than that of those men and women—kings, queens, statesmen, tradesmen, labourers, or servants —and that in spite of positions and circumstances seemingly most adverse to personal holiness. What, then, ought to be our esteem and veneration for an Order which has produced such miracles of grace? May we not say, in the words of God to Moses, "The place whereon thou treadest is holy ground"? It is an incomparable grace to be enrolled in this great family of saints, to have the blessing of their example, and the benefit of their prayers. Charity is immortal and eternal. No matter what may be the struggles, the difficulties, the sorrows of his or her position, the Tertiary

knows that the like trials, the like griefs, have been borne by one or other of the noble band to which he or she belongs, and that an unseen sympathy, a real strength, is extended to all who form part of this holy company. Each week's festival recalls the virtues and struggles of one or other of this seraphic body, and gives us not only examples of perfection, but strength and courage to follow in their steps.

CHAPTER VIII.

INDULGENCES.

THE right to grant pardons and remit the punishments due to sin is one of the brightest prerogatives of earthly potentates; and so, in founding His Church, our Lord and Saviour Jesus Christ has invested His Vicar, or representative on earth, with a like privilege.

An "indulgence," therefore, is the remission of the temporal punishment awarded to sin, after the sin itself has been absolved in the tribunal of penance, a remission granted by an application of the sacred treasures of which the Church is the depository and the dispenser. The indulgence does not remit the sin, not even venial sin, nor the eternal punishment due to it; it only affects the expiation to be made either *in this world* or in purgatory. The spiritual

treasury from which the Church derives this grace is composed of the priceless merits of our Saviour Jesus Christ Himself, and, in a minor degree, of the superabundant merits of the Virgin and the Saints. In virtue of the Communion of Saints, of which we make profession in the Apostolic Creed, God imparts, in His mercy, a portion of their merits to us.

This indulgence is partial or plenary, temporal or perpetual, local or personal. A plenary indulgence is the remission of all punishment due to sin; so that he who may obtain it would go straight to heaven at his death, without passing through purgatorial fires.

A partial indulgence would only remit a portion of the temporal punishment. The *times* mentioned (such as forty or one hundred days, or seven years, or the like) refer to the public penances which used to be inflicted by the old canons, and of which these are a substitute.

A temporary indulgence is only granted for a fixed and limited period; a perpetual one is without limit as to time. If attached to a certain place or church or altar, it is called a local indulgence.

A personal indulgence is granted to individuals or communities like the Third Order, or pious congregations; also it may apply to crucifixes, medals, rosaries, or other objects of devotion.

Some indulgences are granted for the living, others for the dead; while others, again, are

granted to the living with the permission to apply them for the benefit of the souls in purgatory.

We will not enter into the question of whether the Church has or has not the power to grant indulgences. It is an article of faith, and the Council of Trent anathematises those who hold a contrary doctrine.

We come now to the conditions attached to their reception:

1. It is necessary that whosoever does the work required to gain the indulgence, should have the intention of so gaining it. A general intention is not enough. All Tertiaries, therefore, should daily renew their intention in their morning prayers.

2. To gain the indulgence one must be in a state of grace; for as it neither remits the guilt of venial or mortal sin, it only applies to those who have been reconciled to God in the tribunal of penance.

3. When confession is mentioned as a condition on which the indulgence can be gained, it is indispensable (see Con. of Indul. 15th Dec. 1841).

4. By a decree of the same Congregation (9th Dec. 1763), those who are in the habit of weekly confession may gain the indulgence without going afresh to confession, provided they have not committed any grave fault in the meanwhile.

For a jubilee, however, it is necessary to go

to confession within the time specified in the Bull.

5. Should any not be in the habit of weekly confession, they may yet obtain the indulgence if they have been to confession any time during the eight days which precede the feast on which the indulgence is given.

6. Should Holy Communion be one of the conditions attached to its reception, they may receive it the day before, if necessary, instead of the day itself.

7. A visit to a special church, when exacted, may be paid before or after Communion, provided it be between the first vespers of the evening before and sunset on the festival.

8. When the conditions attached to the indulgence are not only confession, communion, and prayers in accordance with the Holy Father's intention, but also a visit to *some Franciscan church*, they will satisfy that condition by a visit to their parish church or any other public oratory, if there either be no Franciscan church near them, or should the existing one be too far from their residence.

9. When a visit to a Franciscan church is impossible, the Tertiary may gain the indulgence by repeating five Paters, Aves, and Glorias, in honour of the Five Wounds of our Blessed Lord.

10. Tertiaries detained at home by illness or infirmities may obtain the indulgence by performing, in their own homes, any other works

prescribed by their superiors in the Order or by their confessor.

11. Several indulgences may be gained in the same day, if the necessary conditions be fulfilled (see decree of Con. of Indul. 19th May 1841).

12. The Tertiaries may apply all the indulgences they gain, as well as their good works, to the relief of the souls in purgatory.

13. The recital of the five Paters and Aves, as we have before said, is admitted by all theologians to fulfil the conditions for gaining the indulgence, if to them be added prayers according to the intention of the Holy Father.

14. The plenary indulgence attached to the Feasts of the Immaculate Conception, of St. Francis, of the Stigmata, of St. Louis king of France, and of St. Elizabeth of Hungary, may be transferred to the following Sunday, by a decree of Pope Pius IX. Of course, if obtained on the feast-day itself, they cannot be repeated on the Sunday.

PREFACE

TO THE

RULE AND STATUTES.

THE Rule of the Third Order, written by St. Francis of Assisi himself, is simple and concise, as were all the works of the Saints.

It traces clearly and succinctly the principal duties of Tertiaries, and shows them how they may lead a life of perfection, although in the midst of the world.

But, except in some distinct and formal observances, it does not go into the practical details of everyday life.

It was therefore necessary to supplement the Rule with certain Statutes, which, while not departing from any portion of the spirit of its author, should make it applicable to persons in every position of life.

In virtue of authority received from the Holy See, the General Chapters of the Order of Friars Minor, after long discussion and mature deliberation in their general assemblies, have given an authorised interpretation of these Statutes; and this interpretation has been publicly approved and ratified by the Sovereign Pontiffs.

These Statutes have served as a basis in the

formation and organisation of the different congregations of the Third Order, and are still the powerful lever which guides the wills and directs the proceedings of all Tertiaries in their public meetings.

The Statutes approved by Pope Innocent XI. are here exactly reproduced, as well as those previously sanctioned by Pope Paul III. Tertiaries, therefore, should venerate them greatly. They are the work of men eminent for piety and learning, and it is their duty not only to study them attentively, but to try and be imbued with their spirit.

They are, in fact, a Commentary on the Rule, of which they give the practical application, and develop the whole system of legislation for the Third Order.

As we have said before, the secular Tertiaries form two distinct bodies: those that are isolated, and those that form part of a congregation.

These Statutes, however, apply equally to all, and are drawn up so that all Tertiaries should understand the personal and individual obligations of the Rule. But in the matter of discipline they are addressed chiefly to those who form part of a congregation.

These Statutes, like the Rule, are divided into twenty chapters, bearing the same titles; but we have added a short summary of the contents of each chapter, so as to make it easier to understand any doubtful point in the Rule.

RULE OF THE THIRD ORDER.

CONSTITUTIO,

QUA NICOLAUS PP. IV., REGULAM PRO FRATRIBUS ET SORORIBUS DE PŒNITENTIA NUNCUPATIS A S. P. N. FRANCISCO DICTATAM, QUIBUSDAM PRO TEMPORIS AC PERSONARUM CONDITIONE ADJECTIS, CONFIRMAT.

—

NICOLAUS, EPISCOPUS,

SERVUS SERVORUM DEI.

Dilectis Filiis Fratribus, et dilectis in Christo Filiabus Sororibus Ordinis Fratrum de Pœnitentia, tam præsentibus, quam futuris in perpetuum Salutem et Apostolicam Benedictionem.

Supra montem Catholicæ fidei, quam populos gentium, qui ambulabant in tenebris, discipulorum Christi sincera devotio igne charitatis exæstuans,

BULL

OF

POPE NICHOLAS IV.,

WHICH CONTAINS THIS RULE AND CONFIRMS IT.

—

NICHOLAS, BISHOP,

SERVANT OF THE SERVANTS OF GOD.

To our well-beloved Sons and our well-beloved Daughters in Jesus Christ, the Brothers and Sisters of the Order of Penance, present and to come, Health and Apostolic Benediction.

The solid foundation of the Christian religion, which neither the most violent storms nor the waves of any tempest can ever overthrow, is manifestly built on the rock of the Catholic faith, which the

verbo · sollicitæ prædicationis edocuit, quamque Romana tenet et servat Ecclesia, solidum Christianæ religionis positum noscitur fundamentum, nullis unquam concutiendum turbinibus, nullis quassandum fluctibus tempestatum. Hæc est enim recta veraque fides, absque cujus consortio nemo in conspectu Altissimi acceptus redditur, nemo gratiosus occurrit. Hæc est quæ salutis semitam præparat, et felicitatis æternæ præmia gaudiaque pollicetur. Ideoque gloriosus Christi confessor B. Franciscus hujus Ordinis institutor, viam ascendendi ad Dominum, verbo pariter et exemplo demonstrans, in ipsius sinceritate fidei suos Filios erudivit, eosque illam profiteri, constanter tenere, similiter ac opere voluit adimplere, ut per ejus semitam salubriter incedentes,

Roman Church holds and preserves, and which the disciples of Jesus Christ, full of sincere piety and ardent charity, have with a burning zeal preached to the nations who walked in darkness. This is the right and true faith, without which no one is made acceptable to, nor finds grace in the presence of, the Most High. This faith it is which opens the way to salvation, and promises the joys and rewards of eternal felicity. Wherefore the glorious Confessor of Jesus Christ, the blessed Francis, Founder of the Order, willing to show, by word as well as by example, the path which leads to God, instructed his children in this pure faith, and ordained that they should confess it boldly, preserve it always, and fulfil it in deed; so that walking fearlessly in its paths they might merit, after the probation of the present life, to enter into the possession of eternal felicity.

mererentur post vitæ præsentis ergastulum, æternæ beatitudinis effici possessores.

CAPUT I.

De modo examinandi volentes intrare Ordinem.

Nos igitur, Ordinem ipsum opportunis favoribus prosequentes, et ad ejus augmentum benignius intendentes, statuimus, ut omnes quos ad servandam hujusmodi vitæ formam assumi contigerit, ante assumptionem seu receptionem ipsorum, de fide Catholica, et obedientia erga præfatam Ecclesiam, diligenti examinationi subdantur. Et si eas professi fuerint firmiter, vereque crediderint, admitti seu recipi tute poterunt ad eamdem. Præcavendum est tamen solliciteite, ne quis hæreticus vel suspectus de hæresi, aut etiam infamatus ad vitæ observationem istius quomodolibet ad-

CHAPTER I.

On the manner of examining those desirous of entering the Order.

We, then, wishing to bestow on this Order special favours, and lovingly to watch over its development, ordain that all those who are to be admitted to embrace this manner of life shall, before their acceptance or reception, be subjected to a close examination upon the Catholic faith, and their obedience to the Roman Church. And if they have made a sincere profession of this faith, and truly believe in it, then they may be admitted and received with all safety. But care must be taken never to admit anyone to this manner of life who is heretical or suspected of heresy, or even of ill-report. And if it happen that, through oversight, such a one has been admitted, he must be denounced as quickly as possible to the Inquisitors of heresy, in order that he

mittatur. Et si talem inveniri contigerit extitisse receptum, assignetur ille quam citius inquisitoribus pravitatis hæreticæ puniendus.

may be punished.

Caput II.

De forma recipiendi volentes intrare Ordinem.

Cum autem Fraternitatem hujusmodi quis intrare voluerit, Ministri ad receptionem talium deputati, ejus officium, statum et conditionem solerter explorent, sibi Fraternitatis ejusdem onera, et præcipue alienorum restitutionem apertius exponentes, Quibus præmissis, si eidem placuerit, juxta modum hujusmodi induatur, et de alienis, si quæ fuerint apud eum, satisfacere studeat in pecunia numerata, vel secundum exhibitam pignoris cautionem; seque nihilominus proximis reconciliare procuret. Qui-

Chapter II.

On the manner of receiving those desirous of entering the Order.

When anyone is desirous of entering this Order, the Ministers[1] deputed for the reception of such shall make careful inquiries respecting his employment, state, and condition, and clearly explain the duties of this Brotherhood, and especially the obligation of restoring the goods of others. Then, if such is his desire, the habit, according to the usual form, may be given to him, and he shall take care, if he possesses the goods of others, to make restitution either in ready-money, or to furnish his creditors with an equivalent security; he shall be equally careful to be reconciled to his neighbours. After having fulfilled all these obligations, and after the

[1] These ministers are indicated in the Statutes in the first *two chapters.*

bus omnibus ad effectum perductis, post unius anni spatium, cum aliquorum discretorum Fratrum consilio, si is videbitur ipsis idoneus recipiatur hoc modo, videlicet: ut promittat se divina præcepta omnia servaturum, ac etiam satisfacturum, ut convenit, de transgressionibus quas contra hunc vivendi modum commiserit, cum interpellatus ad Visitatoris extiterit voluntatem. Et hujusmodi ab eo facta promissio, per manum publicam in scriptis inibi redigatur. Alio autem modo, nullus a Ministris recipiatur eisdem, nisi visum eis aliter fuerit, conditione personæ, ac ipsius instantia, sollicita consideratione discussis.

space of one year, he may, by the advice of some discreet Brothers, if they think him worthy, be admitted to make his profession in this manner, viz.: by promising to keep the divine precepts, and to make satisfaction for all the transgressions of which he shall have been guilty against the Rule, according as the Director shall prescribe. This promise must be registered by the public functionary. No person can be received otherwise, unless, after due deliberation, the Ministers find it expedient to make exception in favour of certain persons on account of their station or the importunity to treat them otherwise.[2]

Ordinamus præterea statuentes, ut nullus

Further, we ordain and decree that such as have entered

[2] The mode of reception prescribed in Chapters I. and II. is not observed, except when it is a question of receiving a Postulant into a Congregation of the Third Order. To Superiors of the First Order is reserved the right of ordering what concerns individual and isolated receptions, which they may *do at all times.*

post ipsius Fraternitatis ingressum, de eadem egredi valeat, ad sæculum reversurus. Possit tamen transitum habere liberum ad Religionem aliam approbatam. Mulieribus vero viros habentibus, nisi de ipsorum licentia et consensu, non pateat ad consortium dictæ Fraternitatis ingressus.

this Order cannot and must not quit it to return to the world. Nevertheless, it will be permitted to them to enter into any other approved Order. Married women cannot enter this Order without the permission or consent of their husbands.

Caput III.

De forma habitus et qualitate indumentorum.

Fratres insuper ipsius Fraternitatis, de humili panno in pretio et colore, non prorsus albo vel nigro, communiter vestiantur, nisi fuerit ad tempus in pretio per Visitatores de consilio Ministri ob causam legitimam, et apertam, cum aliquo dispensatum. Chlamydes quoque ac pelles absque collaturis, scis-

Chapter III.

On the form of the habit and the quality of the dress to be worn.

The members of this Order must be clothed in a woollen garment, humble as regards price and colour, being neither entirely white nor black, unless the visitors, for some legitimate and manifest cause,[3] by the advice of the Minister, grant a temporary dispensation. Their mantles, also, and furred dresses, must be without collars, clasped and not open, as decency shall require; the sleeves must be

[3] The will of a father, of a mother, of a Superior, of a husband, the social position, the employment which one fills, the usages of the country in which one lives, are among the number of these legitimate and manifest causes of which mention *is made in the Rule.*

sas, vel integras, affibulatas tamen, non patulas, ut congruit honestati, clausasque manicas Fratres habeant supradicti.

closed.

Sorores etiam chlamyde induantur, et tunica de hujusmodi humili panno factis, vel saltem cum chlamyde habeant guarnellum, seu placentinum coloris albi vel nigri, aut paludellum amplum de canabo, sive lino, absque ulla crispatura consutum.

The Sisters also must wear a mantle and tunic of coarse cloth, or at least they must wear under their mantle a black or white skirt, or a long robe of hemp or flax made up without folds.

Circa humilitatem vero panni et pellitiones Sororum ipsarum, juxta conditionem cujuslibet earumdem, ac loci consuetudinem poterit dispensari.

Nevertheless, with regard to the coarseness of the habit, should their position or the custom of the locality require it, a dispensation may be granted.

Bindis et ligaturis sericis non utantur, pelles dumtaxat agninas, bursas de corio et corrigias simpliciter et absque serico ullo factas, et non alias, tam Fratres habeant, quam *Sorores, deposi-*

The Brothers and Sisters must not, however, wear any ribbons or silk cords; they shall only have common furred dresses; their girdle must be simple, and without any embroidery; so that, according to the wise counsel of St. Peter, the Prince of the Apo-

tis cæteris, juxta B. Petri Apostolorum Principis salubre consilium, vanis hujus sæculi ornamentis.

stles, they may renounce the vain ornaments of the world.[4]

Caput IV.

Quod non vadant ad inhonesta convivia, et spectacula, et quod histrionibus non dent.

Sit eis ad inhonesta convivia, vel spectacula, sive curias, sive choreas accessus penitus interdictus. Histrionibus, seu vanitatis intuitu nihil donent. Et ne quidquam illis donetur a propria familia prohibere procurent.

Chapter IV.

On the not going to immodest feasts and plays, and on not giving to actors.

The Brothers and Sisters shall be imperatively forbidden to be present at feasts, plays, public meetings, and balls where decency is not observed. They must not spend anything upon actors or in seeing vain amusements. They must also take care to forbid the same to the members of their family.

Caput V.

De abstinentia et jejunio.

Ab esu autem carnium, secunda, quarta et sexta feria, dieque Sabbati abstineant universi, nisi aliud infir-

Chapter V.

On abstinence and fasting.

The Brothers and Sisters shall abstain from meat on Mondays, Wednesdays, and Saturdays,[5] unless prevented by any illness or weakness of

[4] **The garments mentioned in the Rule being no longer in use, Chapter III. of the Statutes must be consulted for the practical application.**

[5] **Clement VII., in his Bull *Ad uberes fructus*, of the 15th March 1526, granted the Tertiaries a general exemption from *abstinence on Monday*.**

mitatis, vel debilitatis instantia suaderet. Minutis vero per triduum carnes dentur, non subtrahantur in itinere constitutis. Sit quoque ipsarum comestio licita singulis, cum solemnitatem præcipuam intervenire contigerit, in qua cæteri Christiani ab antiquo epulis carneis vesci solent. Aliis autem diebus, in quibus jejunium non servatur, ova, et caseus non negentur. Sed et cum Religiosis cæteris, in eorum conventualibus domibus, licite sumere valeant de appositis ab eisdem; sintque prandii cœnæque refectione contenti, exceptis languidis, et viatoribus, et infirmis. Sit sanis cibus moderatus, et potus, cum textus evangelicus habeat: *Attendite, ne corda vestra crapula et ebrietate* constitution. Those who have been bled may eat meat three successive days, and the same privilege is granted to such as are travelling.[6] The use of meat is also allowed on solemn feasts, when according to ancient custom other Christians ate it.[7] They may eat eggs and cheese on other days when there is no fast. When they are with other Religious in their Convents, they may eat what is placed before them. They should be content with dinner and supper, unless they are weak, sick, or on a journey. Those who are in good health should eat and drink with moderation, remembering what is written in the Gospel: *Take care that your hearts are not made heavy by surfeiting and drunkenness.* One *Pater* must be said before dinner and supper, and the same repeated after, adding *Deo gratias.* When this is omitted, three *Paters* must be said at some other time of the day.

[6] These two permissions are only accorded on the days of abstinence prescribed by the Rule alone.

[7] See Chapter V. of the Statutes.

tate graventur. Prandium autem, vel cœna non nisi præmissa semel Dominica oratione, sumatur; post sumptionem cujuslibet cum *Deo gratias* iteranda: quod si omitti contigerit, dicatur tribus vicibus *Pater noster.*

Qualibet vero sexta feria totius anni jejunium celebretur, nisi forte infirmitatis, vel alia causa legitima excusentur, vel nisi festum Natalis Domini feria ipsa occurreret observandum.

They must also fast on all Fridays throughout the year, unless dispensed on account of sickness, or any other legitimate cause, or when the Festival of the Nativity of our Lord occurs on that day.

Sed a festo Omnium Sanctorum usque ad Pascha, quarta et sexta feria jejunabunt; alia, quæ ab Ecclesia sunt statuta, vel Ordinariis ex causa communiter indicta, jejunia nihilominus servaturi. In quadragesima vero B. Martini, usque ad diem Nativitatis Domini, et

They must fast every Wednesday[8] and Friday from the Feast of All Saints to Easter. They must also observe all the other fasts commanded by the Church, or prescribed by the Ordinaries for public causes.[9] They must fast every day during Advent, *i. e.* from the next day after the Feast of St. Martin till Christmas, Sundays excepted, and

[8] Paul III., Bull *Ad uberes fructus*, of the 3d July 1547, dispensed with this fast on Wednesday.

[9] *That is by the Bishops.*

a Dominica Quinquagesimæ usque ad Pascha, diebus singulis, exceptis Dominicis jejunare procurent, nisi aliud fortasse infirmitas, vel necessitas suaderet. Sorores gravidæ, usque ad suæ purificationis diem ab exercitatione qualibet corporali, orationibus dumtaxat exceptis, poterunt, si voluerint, abstinere.

also from Quinquagesima Sunday to Easter, unless exempted on account of sickness or any other necessity.[10] Women with child may, if they choose, abstain from all corporal austerities, but not from prayer, until the day of their churching.

Laborantes autem, propter fatigationis afficientis instantiam, a Dominicæ Resurrectionis festo usque ad festivitatem B. Francisci prædicti, ter in die qua exercitio laboris incumbent, licite sumere cibum possunt. Cum vero illos contigerit aliorum imminere laboribus, de cunctis appositis, die quolibet sumere licebit eisdem,

Those who are obliged to labour may, on account of their fatigue, take their repasts three times a day from Easter Sunday to the Feast of St. Francis,[11] and, when employed at work away from their own houses, may eat of all that is put before them, excepting on Fridays, or any other fast days appointed by the Church.

[10] Clement VII., *Ad uberes fructus*, and Paul III., *Ad uberes fructus*, authorised the Tertiaries not to commence the Lent of St. Martin before the first Sunday of Advent.

[11] These words, "To the feast of St. Francis," were substituted by *Pope Nicholas* IV. for these: "To the feast of St. *Michael*," *which St.* Francis had put in his Rule.

misi sexta feria, vel dies sit alia, in qua generaliter ab Ecclesia jejunium noscitur institutum.

Caput VI.

Quoties debeant confiteri per annum, et sumere Corpus Christi.

Singuli autem Fratrum, et Sororum ipsarum ter in anno, videlicet in Natalis Domini, Resurrectionis ipsius, et Pentecostes festivitatibus peccata propria confiteri, et Eucharistiam devote suscipere non postponant, reconciliando se proximis, et restituendo etiam aliena.

Chapter VI.

How often the Brothers and Sisters ought to confess and communicate in the course of the year.

All the Brothers and Sisters must confess their sins and devoutly receive the Holy Eucharist three times a year, viz. at Christmas, Easter, and Pentecost; but first they shall take care to be reconciled with their neighbour, and restore all goods belonging to another.

Caput VII.

Quod non ferant arma impugnationis.

Impugnationis arma secum Fratres non deferant, nisi pro defensione Romanæ Ecclesiæ, christianæ Fidei, vel etiam terræ ipsorum, aut de suorum licentia Ministrorum.

Chapter VII.

On not carrying offensive arms.

The Brothers must not carry any offensive arms, unless it be in defence of the Roman Church, the Catholic Faith, their own country, or with the permission of their Ministers.[12]

[12] To understand this chapter, it will be well to remember *that, at the time when St. Francis wrote his Rule, Italy was*

CAPUT VIII.

De dicendis Horis canonicis.

Dicant universi quotidie septem Horas Canonicas, videlicet, Matutinum, Primam, Tertiam, Sextam, Nonam, Vesperas et Completorium. Clerici, videlicet scientes Psalterium, pro Prima, *Deus in nomine tuo, Beati Immaculati* usque ad Legem pone, ac alios Horarum psalmos, juxta clericorum ordinem, cum *Gloria Patri* dicant. Cum vero ad ecclesiam non accedent, pro Matutino, psalmos dicere studeant, quos dicunt clerici, vel ecclesia cathedralis, vel saltem ut illiterati alii, pro Matutino duodecim, et pro qualibet Hora septem vicibus *Pater nos-*

CHAPTER VIII.

On the recitation of the Canonical Hours.

The Brothers and Sisters must recite the seven Canonical hours daily, viz. Matins,[13] Prime, Terce, Sext, None, Vespers, and Compline. Clerks who know how to recite the Psalter must say for Prime, *Deus in nomine tuo,* and *Beati Immaculati,* as far as Legem pone, and the other Psalms of the Hours with the *Gloria Patri,* according to the ordinary rubric for the ecclesiastical office.[14] When they cannot go to church, they must be careful to say for Matins the Psalms which clerks are accustomed to recite, or those used at the cathedral church; or at least, they must not fail to recite, as those who cannot read, twelve *Paters* with the *Gloria Patri* for Matins, and seven for each of the other Hours, together with

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desolated by civil wars, the war of the Albigenses was throwing western Europe into disorder, and Frederic II., Emperor of Germany, threatened to invade the States of the Church at the head of a powerful army.

[13] Lauds are comprised in the Matins as complement and integral part of the night office.

[14] By the rite of the clergy it is necessary to understand the *Roman rite.* See chapter viii. of the Statutes.

ter, cum *Gloria Patri*, dicere non omittant. In quibus, videlicet Primæ ac Completorii Horis, minorem Symbolum, et *Miserere mei Deus*, adjiciant qui noverint. Sed si Horis non dixerint constitutis, dicant tribus vicibus *Pater noster*.

the *Gloria Patri*. At the Hours of Prime and Compline they must also add the *Credo*,[15] and the *Miserere mei Deus* if they know it; or, if they fail to do this, they should recite the *Pater noster* thrice.

Infirmi autem, Horas hujusmodi non teneantur dicere, nisi velint.

Those who are sick may, if they desire it, be dispensed from reciting these Hours.

In Quadragesima vero S. Martini, et etiam in majori, ecclesias in quarum parochiis habitant, matutinalibus Horis personaliter adire procurent, nisi causa rationabili excusentur.

During Advent and Lent they must be careful to assist at the parish Matins, if they are not dispensed for some legitimate cause.

Caput IX.

Quod omnes, qui de jure possunt, faciant testamentum.

Omnes præterea quibus de jure facultas affuerit, condant, seu faciant testamentum, et de bonis suis infra tres menses post eorum ingressum immediate se-

Chapter IX.

That all in a condition to do so should make their will.

All those who have the right and power to do so must make their will within three months of their entering the Order, arranging and disposing of their goods, lest any of them should die intestate.

[15] *That is*, the Apostles' Creed.

quentes, ordinent et disponant, ne quemquam illorum contingat decedere intestatum.

Caput X.

De pace reformanda inter Fratres, et alios extraneos.

De pace vero inter Fratres, et Sorores, aut etiam exteros in discordia positos facienda, sicut Ministris videbitur ita fiat, adhibito, si facultas affuerit, Episcopi diœcesani consilio in hac parte.

Chapter X.

How peace must be established.

Should any dissension occur amongst the Brothers and the Sisters, or even amongst other persons, the Ministers shall labour, in the way they may consider most suitable, to re-establish fraternal peace, having recourse, if it be necessary, to the counsels of the diocesan Bishop.

Caput XI.

Quando molestantur contra jus, aut eorum privilegia.

Si vero Fratres, vel Sorores contra jus, vel eorum privilegia, per potestates, seu rectores locorum, ubi domicilium obtinent, vexationibus impetantur, Ministri loci ad Episcopos, et alios locorum ordinarios, studeant ha*bere recursum, juxta*

Chapter XI.

What should be their conduct when subject to persecution.

If it should occur that the Brothers or Sisters are unjustly opposed in the exercise of their rights or privileges by any persons in power, or by the magistrates of the places where they dwell, the Ministers shall be careful to have recourse to the Bishop or ordinary of the place for his advice, and act according as he

consilium, et ordinationem ipsorum in talibus processuri.

shall direct, to endeavour to stop the persecution.

Caput XII.

Quod caveant, in quantum possunt, a juramentis solemnibus.

A juramentis autem solemnibus omnes abstineant, nisi necessitate cogente in casibus per indulgentiam Apostolicæ Sedis exceptis, videlicet pro pace, fide, calumnia, et testimonio perhibendo, ac etiam in contractu emptionis, venditionis, et donationis, ubi videbitur expedire.

In communi quoque loquela, vitent prout poterunt juramenta. Et qui die aliqua minus caute juraverint lapsu linguæ (prout contingere in multiloquio consuevit), die ipso in sero, cum debet recogitare quid fecerit, dicat tribus vicibus Orationem dominicam,

Chapter XII.

That the Brothers and Sisters should abstain as much as possible from taking solemn oaths.

The Brothers and Sisters must abstain from taking solemn oaths, except through urgent necessity in cases permitted by the Holy See; that is, in order to reëstablish peace, to justify faith, to refute a calumny, to confirm evidence, or to authorise a contract of sale or donation, when deemed necessary.

They must abstain from oaths in ordinary conversation; and if, perchance, anyone, through heedlessness, is surprised into an oath (which happens to such as are great talkers), let him, on the night of the same day, when he recalls the actions of the day,[16] say three *Paters*, in satisfaction for such thoughtless oaths.

[16] St. Francis here supposes, and even prescribes the examination of conscience as one of the daily practices for the Brothers and Sisters.

propter incaute facta hujusmodi juramenta.

Memor autem sit quilibet, ut ad divina obsequia familiam propriam exhortetur.

Each one must remember to exhort his family to serve God faithfully.

Caput XIII.

De audienda Missa et congregatione facienda.

Universi sani Fratres et Sorores cujuscumque civitatis, aut loci, diebus singulis, si commode poterunt, Missæ officium audiant; et mense quolibet ad ecclesiam, sive loca, ad quam, vel ad quæ Ministri curaverint intimare conveniant, Missarum solemnia inibi audituri. Unusquisque autem, usualis monetæ denarium massario tribuat, qui pecuniam hujusmodi colligat, et eam de consilio Ministrorum, inter Fratres et Sorores paupertate gravatos, et præcipue in-

Chapter XIII.

Of hearing Mass and attending the assemblies.

The Brothers and Sisters who enjoy good health must hear Mass every day, if they can do so conveniently. They will also attend the assemblies, which shall be held once a month in the church or chapel appointed by the Ministers, and assist at a solemn Mass, which shall be celebrated therein. Each member shall give a piece of current money to the sacristan treasurer,[17] who, having collected it, will distribute it, according to the advice of the Ministers, amongst the poor Brothers and Sisters, especially such as are sick, or such as are known not to have means for defraying fu-

[17] The word *treasurer* is the translation of the Latin word *massario*. Several editions of the Bull and the Rule say here *missario;* but the most correct editions have *massario*. This very important variation proves that the office of treasurer for the secular Tertiaries was established by St. Francis himself.

firmantes, ac eos qui funeris carere dignoscunter exequiis, et deinde inter pauperes alios dividat congruenter. Offerant insuper de dicta pecunia ecclesiæ memoratæ. Tuncque, si commode poterunt, virum religiosum et in verbo Dei competenter instructum habere procurent, qui eos ad pœnitentiam, et misericordiæ opera exercenda hortetur, sollicite moneat, et inducat.

neral expenses; and afterwards to poor persons not of the Order, according to their wants. A portion also must be given to the church in which Mass shall have been celebrated. They will be careful to procure, if it can be done conveniently, some religious well instructed in the word of God, to exhort and induce them to do penance, and to practise works of mercy.

Studeat quilibet, dum Missæ celebratur officium, et prædicationis verbum proponitur, servare silentium. Orationi et officio sit intentus, nisi eum communis utilitas Fraternitatis impediat.

Each member must be careful to keep silence during Mass and the sermon, and strict in saying the office and in prayer, if the duties of their state do not prevent them.

Caput XIV.

De Fratribus infirmis et defunctis.

Cum autem quemquam ex Fratribus infirmari contigerit, Ministri per se, vel per alium, seu alios, si hoc

Chapter XIV.

Of sick and departed Brethren.

When one of the Order shall be sick, and shall have notified the same to the congregation, the Ministers will be careful to visit the sick

eis infirmus fecerit intimari, semel in hebdomada visitare teneantur ægrotum, ipsum sollicite ad recipiendum pœnitentiam, prout melius et efficacius expedire putaverint, inducentes; necessaria illi de bonis communibus ministrando. Et si præfatus infirmus de præsenti luce migraverit, Fratribus et Sororibus tunc in civitate, vel loco, ubi eum contigerit mori, præsentibus nuntietur, ut defuncti exequiis procurent personaliter interesse; a quibus donec Missarum fuerint celebrata solemnia, et corpus tumulo conditum, non recedant. Hæc quoque circa Sorores infirmas, et decedentes volumus observari.

person themselves, and see also that he is visited by some other member at least once every week. They shall exhort him, as may be expedient and beneficial, to receive the sacrament of penance, and furnish him from the common purse with those things of which he stands in need.[18] If the sick person die, notice must be given to the Brothers and Sisters living in the town or place wherein he died, that they may assist at the obsequies, from which they must not withdraw until the Mass is finished and the body interred. The same rules are to be observed in the case of sick and deceased Sisters.

Præterea infra octo dies post ipsius sepulti obitum immediate se-

The Brothers who are priests shall each, within a week of his decease, say a

[18] After the preceding chapter these aids are not obligatory excepting towards the poor Brothers and Sisters, and especially in favour of those who are not in a position to defray the expenses of their funeral.

quentes, quilibet Fratrum, et Sororum ipsarum, dicat pro anima ejus, sacerdos videlicet, Missam unam; sciens Psalterium quinquaginta psalmos, et illiterati totidem *Pater noster*, et in fine cujuslibet *Requiem æternam* adjiciant. Et post hæc, infra annum pro Fratrum et Sororum tam vivorum, quam defunctorum salute, tres Missas faciant celebrari. Qui vero Psalterium sciverint, illud dicant; et cæteri Orationem dominicam centies dicere non omittant, *Requiem æternam* in fine cujuslibet addituri.

Mass for the repose of the soul of the departed. Those who know the Psalter[19] shall each one say fifty psalms; and those who cannot read shall recite fifty *Paters*, adding at the end of each *Requiem æternam*. Besides which, they will have three Masses offered up every year for the good of the members living and dead;[20] and those who know the Psalter will say it once in the year for the same intention, and those who do not know it will not fail to recite a hundred *Paters*, adding to each *Requiem æternam*.

Caput XV.

De Ministris.

Ministeria quoque ac alia officia, quæ præsentis Formulæ series

Chapter XV.

Of Ministers.

Everyone who may be elected to the ministerial or other offices appointed by the Rule

[19] In the time of St. Francis of Assisi the custom still existed of learning the Psalter by heart; this expression may also refer to those who are able to read the Psalter.

[20] The obligation of causing Mass to be celebrated is collective; it regards the congregation, and not the members individually.

exprimit, imposita sibi quisque devote suscipiat, curetque fideliter exercere. Officium autem cujuslibet certi temporis spatio limitetur. Nullus Minister instituatur ad vitam, sed ejus ministerium certum tempus comprehendat.

must accept such office with submission, and faithfully fulfil its duties. Each office shall be limited in its duration; and no Minister can be appointed for life, but only for a definite period.

Caput XVI.

De visitatione et correctione delinquentium.

Ad hæc Ministri, et Fratres, ac Sorores civitatis, et loci cujuslibet, ad visitationem communem in aliquo loco religioso, vel ecclesia, ubi locum hujusmodi contigerit deesse, conveniant, et Visitatorem habeant sacerdotem, qui alicujus approbatæ Religionis existat, quique illis de commissis excessibus injungat pœnitentiam salutarem. Nec quivis alius possit eis hujusmodi visitationis officium exhibere.

Chapter XVI.

On the visitation and correction of delinquents.

The Ministers and Brothers and Sisters of each locality shall assemble for the general visitation in some religious house, or church, if they have no more convenient place, and choose for a Visitor a priest belonging to some approved religious order, who shall impose a salutary penance on such of the members as may have committed any fault. No other person can exercise this office of Visitor.

Quia vero præsens vivendi forma institutionem a B. Francisco prælibato suscepit, consulimus, ut Visitatores, et Informatores de Fratrum Minorum Ordine assumantur, quos custodes, vel guardiani ejusdem Ordinis, cum super hoc requisiti fuerint, duxerint assignandos. Nolumus tamen Congregationem hujusmodi a laico visitari. Hujusmodi autem visitationis officium semel exerceatur in anno, nisi necessitate aliqua suadente, fuerit pluries facienda. Incorrigibiles vero, ac inobedientes monitio trina præveniat; qui si se corrigere non curaverint, de ipsius Congregationis consortio expellantur omnino, de consilio Discretorum.

And as this Order[21] was instituted by St. Francis, we counsel the Brothers and Sisters to take a religious from the Order of Brothers Minor for Visitor and Director, whom the custos or guardian of the same Order shall appoint when required to do so. At the same time we will not that any lay person exercise the office of Visitor or Director. This visitation shall be held once a year only, unless some urgent necessity requires that it be held oftener. Incorrigible and disobedient members shall be warned three several times, and if they will not reform, they shall, with the advice of the Council, ultimately be expelled from the congregation.

Caput XVII.

De vitandis litigiis inter se, et cum aliis.

Vitent insuper Fratres et Sorores, juxta

Chapter XVII.

On the obligation of avoiding lawsuits.

The Brothers and Sisters will do their utmost to avoid

[21] "*And as this* Order:" this paragraph, to the words "*This visitation,*" *was added by* Nicholas IV.

posse, litigia inter se; illa, si suscitari contigerit, sollicite dirimendo; alioquin de jure coram illo respondeant, apud quem potestas residet judicandi.

lawsuits among themselves; but if they find themselves involved in one, they must endeavour to settle it amicably; and if they fail, they must carry the matter before a judge, with whom rests the power of adjudicating in such cases.

Caput XVIII.

Qualiter, et per quos in abstinentiis possit dispensare.

Ordinarii autem locorum, vel Visitator, cum Fratribus, et Sororibus universis, in abstinentiis, jejuniis, et austeritatibus aliis ex causa legitima, cum expedire viderint, poterunt dispensare.

Chapter XVIII.

How and by whom dispensations from fasting may be granted.

The local ordinaries[22] or the Visitor can dispense the Brothers and Sisters from abstinence, fasts, and other austerities appointed by the Rule, for legitimate causes, and when they find it necessary.

Caput XIX.

Quod Ministri eorum manifestas culpas denuntient Visitatori.

Ministri vero manifestas Fratrum et Sororum culpas Visitatori denuntient puniendas. Et si quisquam incorri-

Chapter XIX.

On the declaration of notable faults.

The Ministers shall be careful to declare to the Visitor the notable faults of the Brothers and Sisters, that he may inflict penance upon them;

[22] By "local ordinaries" the Superiors of the First Order of St. Francis must be understood. *Statutes of the Third Order, approved by Innocent XI.*, chap. xviii.

gibilis fuerit, post trinæ admonitionis instantiam, a Ministris, de Discretorum Fratrum aliquorum consilio, Visitatori nuntietur eidem, de Fraternitatis consortio abjiciendus ab ipso, et in Congregatione postmodum publicandus.

but if he finds anyone incorrigible, after having been warned three several times, the Ministers, having taken the advice of the Council, shall denounce him to the Visitor, and cut him off from the Order, and declare his exclusion at the next assembly of the whole Congregation.

Caput XX.

Quomodo in prædictis nemo obligetur ad culpam mortalem.

Cæterum in præmissis omnibus, ad quæ Fratres et Sorores hujus Ordinis non ex divinis præceptis vel statutis tenentur Ecclesiæ, nullum ipsorum ad mortalem culpam volumus obligari, sed impositam sibi pœnitentiam pro transgressionis excessu, prompta humilitate recipiat, et efficaciter studeat adimplere.

Nulli ergo omnino hominum liceat hanc paginam nostri Statuti, Ordinationis, et voluntatis infringere, vel ei

Chapter XX.

This rule does not bind under pain of sin.

In fine, we will not that the Brothers and Sisters of this Order be bound, under pain of mortal sin, to observe the things contained in this Rule, if they are not already bound by the commandments of God and His Church; but they must accept with a ready humility, and fully perform, the penances enjoined for such things as they may not have observed.

It is not permitted for anyone whatsoever to contradict the tenure of our declaration, ordinance, and will, or to oppose it rashly. But if anyone

ausu temerario contrarie. Si quis autem hoc attentare præsumpserit, indignationem Omnipotentis Dei, et beatorum Petri et Pauli Apostolorum ejus se noverit incursurum.

have the presumption to do so, let him know that he will incur the indignation of Almighty God, and His blessed Apostles St. Peter and St. Paul.

Datum Reate, xvj kalendas septembris Pontificatus nostri anno secundo.—Christi anno 1289, die 17 augusti.

Given at Reate, the sixteenth of the calends of September, and the second year of our Pontificate, in the year of our Lord 1289, the 17th day of August.

STATUTES AND USAGES

OF THE

THIRD ORDER.

CHAPTER I.

OF THE WAY OF EXAMINING THOSE WHO WISH TO JOIN THE ORDER.

THE necessity for this examination is obvious, both in the interest of the Order and in that of the candidates. It is, in fact, the only way of insuring good vocations. The wish to enter it can only come from God: "A man cannot receive anything unless it be given him from heaven" (St. John iii. 27). It would be very imprudent for anyone to embark in this Order who had not proved both his strength and his dispositions, lest the day should come when he would regret his engagements, and be of the number of those to whom our Lord addressed the reproach, "This man began to build, and was not able to finish" (St. Luke xiv. 30).

Father d'Ozieri says that it would likewise be an act of grave imprudence on the part of the Order to admit anyone either of bad character or of too feeble health to bear the yoke

of the Rule. "Without faith it is impossible to please God." The first point, therefore, is to examine the candidates on this important matter. The Order can admit none who are ignorant of the principal mysteries of our Faith, of the Creed, the Lord's Prayer, the Commandments, of God and the Church, and the Sacraments, and what must be done for a due participation in them.

In these days of theological discussion, ignorance on the different points of faith is a most serious evil. Tertiaries, bound to a more perfect way of life, are therefore specially called upon to instruct themselves in all the fundamental doctrines and practices of the Catholic faith.

Submission, simple, hearty, and sincere, to the Catholic and Roman Church is the indispensable condition attached by St. Francis to the followers of his Rule. To the Pope, as the Vicar of Jesus Christ and the Head of the Church, all Tertiaries vow a loving, entire, and loyal obedience. Through that faith alone can they reach the height of perfection or reap an eternal reward.

None can be admitted to the Third Order who are suspected of heresy; for heresy is a permanent revolt against the authority of the Church and revealed Truth. Our Lord says of heretics, "You do not believe because you are not of My sheep" (St. John x. 26).

This condition, so necessary in the fifteenth century, when the so-called Reformers were im-

pregnating the people with their erroneous new doctrines, is, to the full, as important now, when Rationalism and what is called Natural Religion are spreading their poison in every class of society, and when Ritualism is ensnaring souls by substituting an imitation of the Truth for the Truth itself.

For the same reason they should abstain from reading bad or heretical books, or books condemned by the Index, unless they shall have obtained a special permission either from the Pope himself or from the Bishop appointed by him.

Let them mistrust, likewise, any new devotions, unless they have obtained the approval of the Holy See. In such cases they would do well to consult their Director.

Though the Rule does not fix the age of postulants, D'Ozieri gives it as his opinion that it is well not to admit them before eighteen or twenty.

Insolvent persons, gamblers, bankrupts, or suspicious characters of any sort are ineligible; likewise notorious tittle-tattlers, gossips, violent and bad tempers, or others whose near relations are leading infamous lives. It would be likewise imprudent, except in special and exceptional cases, to receive into the Third Order persons whose duties compel them to attend theatres or balls, or those whose life has given former cause of scandal, unless by special holiness, or by a striking conversion, they have regained their place

in public estimation, and given eminent proofs of virtue. These exceptions are justified by the example of St. Margaret of Cortona, and other Saints whose penitence and sanctity have thrown so great a lustre on the Order.

Should any Tertiary be denounced to the Bishop as holding heretical opinions, the Father Director shall examine such Tertiary, and, if necessary, report him or her to the Visitor, who will take measures accordingly.

CHAPTER II.

OF THE MANNER IN WHICH TERTIARIES SHOULD BE RECEIVED INTO THE THIRD ORDER.

THE Father Rector, or Superior, having taken down the name, age, profession, and residence of the intended postulant, and having obtained all necessary information as to his character and antecedents, will present the name of the candidate to the monthly assembly; and the Council will then proceed to a secret election. Should the candidate be approved of by a majority of votes, the Father Rector will admit him to a postulancy of three months, during which time the master of the novices will take care to instruct him in all the rules and obligations of the Third Order. At the first meeting which is held after his election, the postulant will be

admitted into the chapel of the Order, and received with the form given in the second volume of this Manual. His time as a postulant having expired, the Father Director will mention his name to the Congregation as one desirous to be allowed to take the habit, so that each member may freely express an opinion as to his fitness. The matter will again be put to the vote. Should any doubt or difficulty arise, the Father Director will decide the question; and he is at liberty, likewise, to shorten the time of postulancy in favour of persons of known piety and good conduct.

When the day of clothing is fixed, the master of the novices must give notice to the postulant, so that he may prepare himself for the solemn ceremony by fervent prayer, and gain the plenary indulgence granted on the occasion by a general confession and communion. His dress must be in the mean time prepared by the Brother who is charged with that office. The tunic and cloak is not always given to novices—only the scapular and cord; but the ceremonial must be observed exactly as laid down in the second volume of this Manual.

The novitiate is the time of probation. The master of the novices must examine and judge of his dispositions, his abilities, and his piety; the novice, on the other hand, must test his powers of observing the austerities of the Rule, and give proof of his fervour and good-will. The whole future of the Third Order lies in a

right understanding of the importance of the novitiate. The master of the novices should be unremitting in his tender solicitude and fatherly zeal, should instruct him thoroughly in the spirit and constitution of the Order, form him according to the Rule, and teach him the proper recitation of the Divine Office.

The novice during this time must clear himself from debt, reconcile himself to those with whom he may have been at variance or enmity, and endeavour with all his heart to enter into the spirit of his new vocation.

At the end of the twelvemonth the name of the novice will again be given in to the Assembly by the Father Director, and his admission to the further ceremony of profession will be decided in a secret conclave and by vote. Should the majority be doubtful, the Father Director has a right to the casting vote. Should the novice be rejected, the Father Director may prolong the novitiate, unless the Council consider him ineligible from some grave cause. Should the novice be accepted, the master of the novices must give him notice of his admission, and of the day and hour fixed for his profession, so that he may procure all that is necessary, and make a previous retreat. But no novice shall be admitted to profession without a strict and severe examination from the Father Director as to the obligations imposed upon him by the Rule of the Third Order, and his willingness to perform them.

The Rule fixes a year as the time of novitiate; but this clause is not imperative, neither would the profession be nullified by its being done sooner. (See decree of Sacred Tribunal of the Rota, 11th Dec. 1570.)

Before this solemn act, the Father Director will strive to make the novice understand the full weight and extent of the obligations he takes upon himself. At the same time he will explain that in this profession he takes no regular vows, lest hereafter he should be exposed to anxious doubts and scruples. The same forms and ceremonies apply to the admission of a Sister.

It is absolutely necessary that there should be a written act of profession. Formerly it was registered by an ecclesiastical notary; but now it is considered sufficient that it should be inscribed by the Secretary in the register of the Congregation. This deed must be signed by the one professed, by the Father Rector, the master of the novices, two other witnesses, and by the Father Director. For the drawing-up of this deed, the form is given at the end of the ceremony of profession. (See the second volume of this Manual.)

In the case of serious illness, or danger of death, the Father Director, with the consent of the Council, may admit a novice to profession at any time; but should he recover, he must again go back to the rank of a novice, and be admitted in the regular manner and at the proper time.

In the Rule it is expressly stated that no one can leave the Third Order and return to an ordinary life in the world without being guilty before God. The Tertiary thus deserting the way of perfection into which he had entered cannot, it is true, be stigmatised as an apostate in religion, like one who escapes from the cloister, as that term can only, strictly speaking, be applied to those who have taken solemn vows. But he would cease to participate in the graces or merits of the Order, and lose all the Indulgences with which it has been enriched by the Church. By the terms of the Rule, indeed, it is only allowable to quit the Third Order in order to join some other religious community equally approved of by the Church, and of which the key-note should be equally that of penance. Let the Brothers and Sisters weigh well, therefore, the importance of the step they are about to take before entering the Third Order. But having done so, let them persevere until death in their holy profession; let them resist generously the temptations and suggestions of the enemy,—who would try to persuade them that they have mistaken their vocation, or disgust them with their holy state by exaggerating its difficulties and austerities,—lest, having "put their hand to the plough," they turn back, and thereby lose their reward. If, from family or other circumstances, they are compelled to absent themselves from the monthly assemblies, they must give notice to the Father Director. But should their absence be

compulsory, prolonged, and indefinite, from residence abroad or other causes, they must apply for letters and testimonials from the Father Director, so that they may be admitted to the meetings of the Third Order in whatever other country they may be about to reside. Should such Congregations be in some respects different from their own, it is not necessary that they should be again clothed or professed; for there is but one and the selfsame "Third Order" of St. Francis all over the world. But they must take with them a written certificate of their admission and profession, signed by the Father Director, or by the Provincial of the Order.

In old times, the public wearing of the habit was compulsory on all members of the Order, and women were consequently obliged to obtain the special permission of their husbands before their profession. Now that this custom has fallen into disuse, a tacit consent is all that is required. It is, however, incumbent on them to wear their habits at all meetings or assemblies of the Order, and at the renewal of their vows.

As the Tertiaries were destined by our Seraphic Father to be an example to the faithful wherever they were established, they cannot do better than associate themselves in all the good works set on foot in their respective parishes, and attend with devotion such Divine Offices as may be in their power, provided they be not incompatible with the obligations of their Rule.

The Tertiaries who do not belong to a regu-

lar congregation cannot be allowed to attend the meetings or general assemblies, but they may share in the indulgences and other privileges of the Order.

CHAPTER III.

OF THE FORM AND QUALITY OF THE HABIT.

ST. FRANCIS of Assisi understood thoroughly the effect of external influences on the human mind; and, remembering the words of our Lord, who rebuked the pride of the Pharisees by His praise of the austerity of the Precursor, gave to his postulants a simple dress of coarse serge, with a knotted cord for a girdle. A little later, when St. Clare threw herself at his feet and placed herself under his direction, he stripped her of all her rich and beautiful clothing, and, having put on her a rough habit and cord, cut off her hair, and covered her head with a coarse black veil. He wished his Tertiaries to wear a dress which by its severe simplicity should be an eloquent condemnation of the luxury and softness of the gay world in which they lived. Now though in the lapse of centuries some modifications may be allowed in the form and nature of the habit, still the Brothers and Sisters should carefully maintain a similar spirit of modesty and simplicity in

their dress; and abstain as much as possible from expensive stuffs, bracelets, chains, and jewelry, which are inconsistent with the spirit of their vocation. If compelled to wear them by the circumstances in which they are placed, or to avoid giving needless offence to their relations and friends, they would do well to wear something penitential under their clothes, which should remind them of their real state before God, remembering always that clothing was given to us as a covering for sin, and should be a matter for humiliation rather than of vanity.

D'Ozieri, in his commentary on this statute, says, "That the disuse of wearing the habit is a sign of the weakening of the Christian and Catholic spirit amongst us; and although by the declaration of one or two of the later Pontiffs, the only thing *absolutely* necessary is the wearing of the scapular and cord under their ordinary clothes, it would be advisable for Tertiaries to wear the habit whenever possible."

The scapular must be of a woollen stuff, either brown, black, or dark grey. It must not be fastened by any ribbon, but cut out of the stuff itself, and be sufficiently long, both before and behind, to be able to fasten the cord over it.

The cord must be in hemp, linen, or wool, with three knots, and go twice round the waist. It is not necessary to wear either the cord or scapular next to the skin, although it may be *done as an act of* mortification.

In cases of illness, arduous labour, or intense heat of climate, the Father Director may dispense the Tertiaries from wearing them for a short time. It is enough that the first scapular and cord should have been blessed; they may be replaced without having recourse to a fresh benediction for any succeeding ones. D'Ozieri lays down the rule that, "in any place where the assemblies are held, or in any chapel or convent of the Order, both Brothers and Sisters, if professed, should wear the complete habit."

The prescribed form and material of the habit are as follow:

For the Brothers. A woollen tunic, brown or ashen grey, without a hood, going down to the feet, with a straight collar and open sleeves, the cord with several knots, a cloak like that worn by the First Order, and a rosary composed of seven instead of five tens of beads. This is called the "Franciscan" rosary.

For the Sisters. A woollen tunic, brown, black, or ashen grey, made in one piece, going down to the feet, with a scapular of the same stuff equally long, and a cord of three knots going twice round the waist, a cloak of the like material, the Franciscan rosary, a white band and cap, a black veil, and a gimp; but the gimp is forbidden to them outside their convents, and a white collar is to be substituted.

The dress of the novices shall be the same as that of the professed sisters, save that they shall wear a leathern belt instead of a cord, and

that their veil shall be white; the under one of calico, the upper one of muslin.

The Sisters, whether novices or professed, will wear their habit by night as well as by day.

As to their other clothing, it must be as simple as possible, and consist of a pair of stays, a shift, and one or two petticoats, according to the season, and a handkerchief. Their shifts and sheets must be of linen, their shoes of leather, and their stockings the same colour as their habits. (Art. iv. of Constitutions of Calais Tertiaries.)

N.B. If it be desirable that the Sisters should, on any journey or other occasion, put off for a time their religious habit for one less conspicuous, they must be careful to continue to wear the scapular and cord of their Order, and to dress in such dark and modest attire as is consistent with their state of life.

The Brothers and Sisters should likewise wear their habits in all professional services, at funerals, and all other ecclesiastical functions, at which they may assist in a body. This privilege was granted them in several special Papal Bulls. It is also in this costume that all Tertiaries must be buried. We have spoken, in chapter vi. of the "Spirit of the Order," of the special rules which concern the Tertiaries who have taken the vow of chastity, and who may, according to D'Ozieri, wear habitually and publicly the complete habit of the Third Order.

CHAPTER IV.

THAT THE BROTHERS AND SISTERS SHOULD AVOID THEATRES AND BALLS, AND OTHER PLACES OF PUBLIC AMUSEMENT.

"WOE to the world because of scandals!" (St. Matt. xviii. 7), exclaimed our Saviour to His disciples. "So also you now indeed have sorrow; but I will see you again, and your heart shall rejoice; and your joy no man shall take from you" (St. John xvi. 20).

This contempt of the world and its pleasures passed from the heart of the Divine Master to that of His Apostles; and they again have never ceased to repeat in the ear of the faithful this grand and salutary lesson: "Love not the world, nor the things which are in the world" (1 St. John ii. 15). "Whosoever therefore will be a friend of this world becometh an enemy of God" (St. James ii. 15). "If any man love the world, the charity of the Father is not in him" (1 St. John ii. 15). The Rule of the Third Order, being grafted on these counsels of evangelical perfection, naturally bore the impress of this same spirit, and declared that the noisy turmoil and dissipation of the gay world were incompatible with the sanctity of the Christian life.

Let the Tertiaries, then, never forget that in their profession they have renewed before

God and men the vows made at their baptism to renounce the devil and all his works. They must not merely observe the letter of the Rule in this respect, but the spirit of it. They are forbidden balls, where modesty is so often imperilled, and theatres, where human passions have their full sway, and where the most solid virtue suffers some taint. Unless urgent duty to their children compel their presence on such occasions, and a special dispensation shall have been obtained, the Tertiaries will be punished by the Father Visitor for an infringement of this rule. A reprimand and penance will be given in public for this offence the first and second times; and expulsion from the Order would be the penalty of a third repetition of the offence, if committed by the Tertiaries without having obtained the necessary dispensation.

Tertiaries should also abstain from reading bad novels, plays, obscene poems, and the like, in which vice and passion are clothed in the most seductive colours to insinuate their fatal poison into the soul.

The Tertiaries shall equally abstain from public-houses, gambling-houses, or any places of loose public resort. Gambling of any sort is strictly forbidden, as well as acting, or taking part in any conversations or actions inconsistent with modesty and purity.

At the same time, St. Francis was far from forbidding the use of innocent recreations to his Tertiaries, following therein the example of

our Lord, who sanctified the marriage feast with His presence. In the like manner St. Francis would mingle gaily and cheerfully on certain occasions with his friends, whom he edified as much by his charity as by his other virtues.

Tertiaries must, therefore, try to steer a middle course between the pernicious follies of the century and a moroseness and melancholy which are incompatible with the real Christian spirit of love and joy. If forced by circumstances to live in the world, they must strive to edify it by their modesty and charity, so as to make virtue and piety attractive by a greater sweetness, kindness, and benevolence towards all with whom they are brought in contact. So will they win souls to Christ, and their apostolate will bring forth fruit a hundredfold.

CHAPTER V.

OF ABSTINENCE AND FASTING.

WE have already said that the main object of St. Francis was to stem the tide of sensuality and self-indulgence which threatened to overwhelm society in the era in which he lived. "Do penance," said our Lord to His disciples; "for the kingdom of heaven is at hand" (St. Matt. iii. 2). "Except you do penance, you

shall all likewise perish" (St. Luke xiii. 5). He taught them likewise that the spirit of penance alone could chase away the demon of impurity. "They that are Christ's," says St. Paul, "have crucified their flesh with the vices and concupiscences" (Gal. v. 24). Thoroughly imbued with this spirit and belief, St. Francis made himself a holocaust of penance; and in order to encourage his followers in a path so painful to the senses, he gave them abundant proofs of the way in which the devils fled from those whose lives were mortified and austere.

By this voluntary expiation of their own sins and those of others, Tertiaries will gain daily victories, not only over themselves, but over the world, which is so bitter an enemy to everything like penance and mortification.

The *Calais Manual* says, "Tertiaries must look upon their meals as humbling though necessary acts, to be performed in a penitential spirit. They must eat what is set before them, without complaint or over-delicacy. All luxury and superfluity should be banished from their tables. At the principal meal in their communities only soup and two other dishes shall be served; but these directions must be modified by circumstances and places.

"To provide for the nourishment of the soul as well as of the body, a religious book of some sort, at the discretion of the Superior, must be read in the refectory during meals.

"No stranger or person who is not a member

of the Third Order can be allowed to eat with the religious; and no Tertiaries, if living in community, may take their meals outside their convent." (Chap. iii. art. 1.)

The Rule prescribes abstinence from flesh-meat on Monday, Wednesday, Friday, and Saturday in each week. Clement VII. in his Bull, "Ab uberes fructus," of the 15th March 1526, dispensed the Tertiaries from the Monday's abstinence, except during Lent and Advent, or at the seasons when the Church prescribes it. They may also eat meat on certain feast-days, even should they fall on days of fasting and abstinence, such as Christmas and the other feasts of our Lord and of our Lady; the feasts of St. John the Baptist, of the Holy Apostles, All Saints, St. Francis, St. Clare, St. Louis, and St. Elizabeth, according to an ancient chronicle which has obtained the force of law.

Sickness or habitual delicacy of temperament may enable the Tertiaries to obtain a dispensation from this rule.

There are also certain other occasions when a like dispensation may be granted: such as being in another community where this rule is not observed; being invited to the houses of parents or friends, where the maintenance of the Rule might involve a breach of charity; a laborious work at home or abroad, or sitting up at night, and requiring extra strength; the state of dependence of women, children, or ser-

vants, on their husbands, parents, or masters; the impossibility of getting any meagre food, or its dearness: these and the like reasons may dispense the Tertiaries from a strict observance of the Rule on application to the Father Director.

The Rule enjoins a strict fast on every Friday throughout the year, and on all Wednesdays from All Saints to Easter. Tertiaries must likewise observe all the fasts of the Church, such as the Ember Weeks, Vigils, and Lent. They must also fast every day except Sunday, from the Feast of St. Martin to Christmas; but Clement VII. has commuted this second Lent to the time from the first Sunday in Advent to Christmas. The Spring Lent of the Tertiaries begins directly after Quinquagesima Sunday, till Easter-day. As we have before said, the Brothers and Sisters may apply for dispensations, in case of necessity, to the Father Director, who will always grant them with kindness and charity.

As to hours, Tertiaries must conform to the discipline and usages of the country where they live. They may break their fast at twelve, or even half-past eleven, and have a collation at night; or they may reverse the order of things, and have a collation at ten or eleven o'clock, and dine late.

For those who rise early, it is permitted to have a cup of coffee, tea, or chocolate, with a little bread, in the morning, which they may take without scruples of conscience.

If a dispensation should be necessary from any of the Church fasts, the Tertiaries must ask it of their parish priests.

The Brothers and Sisters must be careful to say a "Pater Noster" before and after each meal, accompanied with a "Deo gratias." It is a simple act of gratitude to the tenderest of fathers.

This usage is of ancient date, and is preserved in the Benedicite and Graces recited in all communities, and which are at the end of their Breviaries.

The Breviary Grace will be recited in Latin before and after dinner and supper.

After dinner the Tertiaries will recite aloud the "De Profundis" for the departed souls of all members or benefactors of the community; and then say the "Miserere," as they walk from the refectory to the chapel, where they will make a short meditation. (Calais Rule.)

There is no doubt that there are occasions when dispensations are necessary, and should be granted without difficulty. But we would warn Tertiaries to guard themselves narrowly against the over-delicacy or blind attention to health which shrinks from the discomfort and constraint involved in the observance of this penitential part of the Rule. If they be really filled with the spirit of their holy vocation, they will never willingly apply for such dispensations; they will deplore the necessity of having recourse to them, and rather seek to increase than

diminish the austerities which formed the joy of St. Louis, St. Elizabeth, St. Rosa of Viterbo, St. Margaret of Cortona, St. Angela of Foligno, and so many others. But, on the other hand, lest this humbling and painful necessity of applying for dispensations be the cause of discouragement to fervent souls, let them remember that God takes account of their good-will and earnest intention, and that in some cases the merit of obedience is even greater than that of sacrifice.

CHAPTER VI.

ON THE FREQUENCY OF CONFESSION AND COMMUNION.

THE Adorable Sacrament of the Altar is the greatest miracle which has been wrought by divine mercy for the soul of fallen man. This mystery of love is as a burning furnace, in which our hearts are purified and welded into His likeness. And so St. Francis, having tasted the sweetness of this divine food, and being inflamed with the love of God, protested against the negligence and indifference of his contemporaries; and while perpetuating in his Third Order the ancient rule of Communion at the great festivals of Christmas, Easter, and Pentecost, yet strongly exhorted his children to frequent Communion, as the most powerful channel

of Divine grace and strength. Urban VIII. decreed that all Tertiaries should communicate not less often than once a month; and a statute passed by Pope Innocent XI. enacted that there should be a general Communion on the feast-days of our holy Father St. Francis and other Saints of the Order; as also on the days of general assemblies, at elections, at commemorations of brethren or sisters deceased, and the like; so as to increase the frequency of the Communions. The Brothers and Sisters must likewise go to Communion the day of their clothing and profession, so as to obtain the indulgence. And as frequent confession and communion produce such abundant fruits, we earnestly recommend the Brothers and Sisters to communicate as often as their Directors will give them leave. Their paschal Communion on Holy Thursday must, if possible, be received in their parish church.

The obligation of frequent Communion involves, likewise, frequent confession, so as to maintain the Brothers and Sisters in a state of grace and a careful purity of conscience. They must go to confession at least every fortnight, either to a priest of their Order or to anyone else they may choose.

They will be careful to reconcile themselves beforehand with any persons with whom they may have had differences, and to make restitution, to the best of their power, to any whom they may have injured or offended.

If Tertiaries be exact in following the precepts and spirit of their Order, their edifying lives will render them worthy of frequent Communion, and thus fulfil the wish of the Church, which, by the indulgences attached to it on the different feasts of the Order, has given every encouragement to the practice. It is by the daily partaking of this celestial food that the Church maintains, in all ranks of society, so large a number of faithful children, who, by their piety and perseverance, triumph over all the corruptions and evils of the world around them.

CHAPTER VII.

THAT THE BROTHERS ARE NOT TO BEAR ARMS.

THIS rule was given to Tertiaries that they might be imbued with that spirit of meekness, patience, and forgiveness of injuries which characterised their great Master, Jesus Christ. "Blessed are the meek, for they shall possess the land," are the gospel words. St. Francis lived at a time when the civil wars between the Guelphs and the Ghibellines raged throughout Italy, and deluged that country with blood. Hence his wise prohibition. But he permitted them to take up arms in defence of the Holy See, of the Catholic faith, and of their country. In all other circumstances a special permission was to be obtained from the Father Director.

CHAPTER VIII.

OF THE RECITATION OF THE DIVINE OFFICE.

As the herald of a great King, St. Francis looked upon himself as called upon to invite all creatures to praise and glorify their Creator to the utmost of their power.

For this end he imposed on his Tertiaries the recitation of the Divine Office, so that many times a day their voices should join the angelic hosts in magnifying and praising His holy name. He wished that each congregation of Tertiaries should become a choir, each house a sanctuary, where the psalms and hymns of our Liturgy, said between the hours of work, should echo the public worship which our Lord received in His temples, and from His heavenly hosts.

Our Saint could not understand the apathy and negligence of his age and country on this point, and his heart was filled with sorrow and bitterness to find psalms and hymns, inspired by the Holy Ghost Himself, unknown to the Church's children, or banished from their ordinary services. He therefore determined to restore, by means of his Third Order, this daily sacrifice of praise. Soon the Church beheld the Divine Office taking its place once more in the daily habits and devotions of people of every class, and thus rivalling the practice of primitive ages, when time was always contrived for this pious usage. "It is indeed sadly to be re-

gretted," exclaims D'Ozieri, "that the excessive but inevitable preoccupation of people's minds, their various and absorbing interests, and the change all this has wrought in domestic life, has rendered this practice next to impossible to many Tertiaries. Alas, work and pleasure have so absorbed God's share in the day, that Christians seem to think there is scarcely time to accomplish the most essential duties of religion!"

In order to meet this difficulty, the Holy See has given permission to such Tertiaries to substitute the "Little Office of the Blessed Virgin" for the longer canonical Office, and has affirmed that by so doing they will lose none of the privileges of the Order; but they must add the "Commemoration of our holy Father St. Francis," and certain prayers for deceased members of the Order, and for the souls in Purgatory. In the like manner, those that are in holy orders may satisfy the conditions of the Rule by reciting the Breviary of their diocese, if according to Roman Rite; but adding to the other prayers enjoined above the collect, "Deus veniæ largitor," &c.

The Calendar and Breviary in use in the Order shall be those of the Friars Minor. The "Credo" is to be said on all feasts of the Saints of the Order of the first and second class.

Tertiaries who cannot read may commute the singing Office for fifty-four Paters (twelve for Matins, and seven for each of the other hours),

adding the "Gloria Patri," the "Creed" at Prime and Compline, and the "Miserere," if they know it.

All Offices must be said in Latin, for Latin is the universal and liturgical language of the Church in all ages. Matins and Lauds are said in the eve; Prime, Tierce, Sext, and None in the morning; Vespers and Compline after twelve o'clock, or noon.

The Litanies of the Saints and of the Blessed Virgin, inserted in all Missals and Breviaries, were formerly the only ones recognised by the Church. His Holiness Pius IX. has now issued a decree empowering the Ordinaries to sanction certain new Litanies, which may be said or sung in private chapels or the like, but not in public or in processions without special permission from the Congregation of Rites.

Tertiaries should recite their Office with all possible devotion, and, to excite in their hearts feelings of tender and loving piety, let them remember those words of St. Alphonse de Liguori: "One single prayer of the Divine Office is worth more than a hundred others inspired by private devotion."

The sick are dispensed from saying Office when necessary.

If there be time, the Brothers and Sisters should likewise say the Rosary in honour of the joys and sorrows of our Lady.

Tertiaries should be careful to attend the services in their parish church, especially during

Lent and Advent. Their exactitude in this duty will console the heart of their Divine Master, which mourns over the emptiness of His temples, and will edify their neighbours by their example and devotion.

Mental prayer or meditation was one of the exercises of piety most dear to the heart of St. Francis. He knew well the immense advantages to be derived from it, both in the spiritual advancement of his children, and in the correction of their faults or bad habits. Faithful to the spirit of their great Founder, all Tertiaries will devote some portion of each day to this practice; and, by meditating on the eternal truths and ineffable mysteries with which they are surrounded, will realise more vividly the goodness and mercy of God, and His special dealings with His creatures.

In convents of the Order, this holy exercise will be done in choir twice a day, and during half an hour each time. The Superiors will very rarely give permission to their Tertiaries to be absent on these occasions, and that only on condition that the mental prayer is made by them at some other time (Art. iii. chap. iv. Calais Constitutions).

As nothing assists meditation so much as good books, the Tertiaries will spend a quarter of an hour every evening in such pious reading, so that not only may they obtain fresh lights to guide them in the way of salvation, but also that their fervour may be kindled and strength-

ened, and their minds calmed and soothed, after the distracting toils and multifarious occupations of the day.

CHAPTER IX.

THAT THOSE WHO HAVE THE RIGHT TO DO SO SHOULD MAKE THEIR WILLS.

THE profound wisdom of our holy Father was never more clearly revealed than in the wise dispositions made by him regarding worldly matters. He insisted that the Tertiaries should make their wills within three months of their admission into the Order, not only to avoid quarrels and lawsuits as to successions, but also to leave the minds of the Brothers and Sisters free to devote themselves to the duties of their holy vocation and the salvation of their souls. The necessity for this act will also remind the Tertiaries of the words of the Apostle: "For we have not here a lasting city, but we seek one that is to come" (Heb. xiii. 14). And again (to the Corinthians) he speaks: "This, therefore, I say, brethren, the time is short; it remaineth that . . . . they that buy be as though they possessed not; and they that use this world as if they used it not; for the fashion of this world passeth away" (1 Cor. vii. 29, 30).

These sacred maxims, proclaiming so loudly the vanity of all things here below, must be

ever present to the mind of a Christian in this voluntary act which virtually despoils him of all human possessions. It should inspire Tertiaries especially with that spirit of detachment and poverty inseparable from their holy vocation, and should help to fix their thoughts and desires on eternal riches. To make a will with the proper dispositions, the testator should imagine himself as at the hour of death, when all human considerations will find their proper level, and no voice but that of conscience will make itself heard.

The Father Directors must be careful not to interfere in any way with the testamentary dispositions of the Brothers and Sisters, nor to propose or accept any donation or legacy for their churches or convents; so that they may be able to say with a clear conscience, in the words of the Apostle: "I seek not the things that are yours, but you" (2 Cor. xii. 14).

CHAPTER X.

HOW TO RE-ESTABLISH PEACE BETWEEN THE BROTHERS THEMSELVES AND STRANGERS.

ALARMED at the sad spectacle of civil discord and dissension which in his time continually armed one city and one household against the other, St. Francis strove, above all things, to

make peace and charity the watchwords of his Orders. He decreed, therefore, that at the first symptom of quarrel or misunderstanding the Father Rector should, by judicious and prudent interference, strive to bring about an instant reconciliation. The Brothers and Sisters should carefully abstain from all slander or evil-speaking, or from repeating or reporting any evil of others, remembering that the sign of their Christian profession is mutual love and charity. They should bear one another's burdens, conceal each other's faults, and show a straightforward and honest spirit in their dealings with their neighbours. They should be ready to forgive injuries, overlook slight offences, and in all things strive to conform themselves to the Divine pattern of their Lord and Master, who has threatened with eternal punishment those who will not *from their hearts* forgive their brethren.

Peace and concord are so vital in a religious congregation, that should any of the Brothers or Sisters persist in hostilities, or be found guilty of habitual slandering and evil-speaking, they shall be publicly reprimanded the first and second times by the Father Director, and finally, if impenitent, be dismissed from the Order by the Father Visitor.

To cement this bond of union, they shall give one another the names of Brothers and Sisters, only (out of veneration to the priesthood) adding the title of Father to such among

them as may be in Holy Orders. The Superior of the Sisters will be addressed as "Mother;" and these titles must be used on all occasions of councils or registrations, being careful to add the name in religion taken by each Tertiary when admitted into the Order.

CHAPTER XI.

AS TO THE CONDUCT OF TERTIARIES UNDER PERSECUTION.

"THE servant is not greater than his master. If they have persecuted Me, they will also persecute you." So spoke our Lord to His disciples; and thus should His Tertiaries be prepared for persecutions, and be ready to bear with meekness and patience the contradictions and vexations to which they may be subjected. They must have recourse to God alone in all these trials, praying for those who unjustly accuse and persecute them, and remembering the promise attached to those "who suffer for righteousness' sake."

But when these attacks are directed against the congregation, and are likely to affect its existence and compromise its honour, then the Superiors should address themselves to the Father Visitor, who will take council with his

diocesan as to the best means of repelling all such unjust aggressions.

From the very beginning, the history of the Third Order is the recital of struggles, persecutions, and unjust calumnies, but also of subsequent vindications and victories. The Holy See having enriched the Order with many special privileges, its members are bound to preserve these intact, so as to transmit them to their successors, and to all who may be hereafter enrolled under the same banner.

When the Tertiaries assist in processional ceremonies, they must march either under the Cross of the First Order or under their own, and have precedence of all confraternities or parochial congregations, being by the declaration of the Sovereign Pontiffs not merely a religious community but a distinct religious order. They must also at such times publicly wear their habit. Should several congregations of the Third Order meet on such occasions, the question of precedence will be determined by the date of their respective foundations (see Con. Gregory XII. of 25th July 1583).

The Tertiaries of St. Francis are dependent on the Friars Minor, and, as we have said before, can admit members without having recourse to the ordinary, except in the case of Sisters who have taken the last vow of chastity, and who have the privilege of publicly wearing the habit. The Superiors, however, will take special care that the Tertiaries should in no way

offend other associations or religious communities by an affected disdain or any unkind remarks.

Let all spirit of hostile rivalry or jealousy be put away from them, and let them only strive to emulate each other in charity and good works, and so deserve the favours which the Church has lavished upon them. It is not by exalting themselves and their Order to the detriment of others that the Tertiaries will prosper; but by showing themselves models of humility and charity, and thus acting up to the spirit of their holy profession.

CHAPTER XII.

THAT THEY OUGHT TO AVOID OATHS; AND ALSO ON SELF-EXAMINATION, AND THEIR DUTIES TO SERVANTS AND CHILDREN.

OUR Lord, in His Sermon on the Mount, has laid down a distinct rule on the first point in this chapter:

"I say unto you, swear not at all. Neither by heaven, for it is the throne of God; nor by the earth, for it is His footstool; nor by Jerusalem, for it is the city of the great King; neither shalt thou swear by thy head, because thou canst not make one hair white or black. But let your speech be yea, yea, no, no; for that which is over and above these is of evil."

It was to revive this spirit of truth and sincerity that St. Francis forbade swearing to his Tertiaries, and allowed them to take no oaths save those which might be exacted of them as witnesses in courts of justice, or in matters of sale and property. "A man that sweareth much shall be filled with iniquity, and a scourge shall not depart from his house," is the saying of the Wise Man in the Book of Ecclesiasticus; and as it is their special duty to edify their neighbours by words as well as deeds, so Tertiaries must carefully abstain from all needless swearing, which is offensive to God, remembering that their daily lives should give a living proof of their sincerity, and that it ought not to be necessary to have recourse to an oath to carry conviction into the minds of their hearers.

In advising Tertiaries to say three Pater Nosters when, at their nightly examination, they remember having allowed idle words to escape them in the course of the day, St. Francis takes occasion to prescribe *examination of conscience* as one of the most necessary daily exercises of Tertiaries of both sexes. Fidelity to this practice will keep their consciences tender, will encourage them in penance, will preserve them from surprise in cases of sudden death, and will enable them to close their lives, as they have done their days, in sentiments of love, compunction, and holy fear. Let the Tertiaries be unsparing of themselves in this matter, remembering not only the words and deeds, but also the thoughts and

intentions of each day; and let the examen produce a hearty contrition and promise of amendment, as well as acts of reparation and expiation as far as may be in their power. The greatest Saints have ever most severely bewailed and punished themselves for the most venial sins, which may well make us tremble for our own apathy and indifference to far graver faults. In the Calais Manual we find the following passage:

"Our holy Father invites all his Tertiaries to submit with alacrity to the penances inflicted by their Superiors; and for this purpose we exhort them never to relax in the excellent and primitive habit of confessing at once, at the feet of the Superior, any fault of which they may have been guilty during the day, and accepting with thankfulness whatever penance may be imposed. Let them attempt neither excuses nor justification, even should they be unjustly accused, or should the severity of the punishment be out of proportion to the fault; for they do not enter the Order to be honoured and esteemed, but to be humbled and mortified, and to subdue their natural pride." (Chapter x. art. iv. Const. of Calais.)

Tertiaries bound by the marriage ties must remember that they will have to answer before God for the souls of their children and servants one by one; that they must therefore never relax in their vigilant supervision, and give them every facility for performing their reli-

gious duties. They must bring up their children in the fear and love of God, instructing them in all religious truths and in the divine precepts of the Church. They must look upon their servants as members of their own family, and have the same tender solicitude for their spiritual and temporal good. They must take care that morning and evening prayers be said by both their children and servants. If the practice of family prayer has nearly disappeared amongst us, at least let it be found in the homes of the Tertiaries. Nothing will draw down greater blessings on their households than this daily union of hearts in fervent and humble supplications to the Most High: "For where there are two or three gathered together in My name, there am I in the midst of them."

CHAPTER XIII.

ON ATTENDANCE AT MASS, GENERAL ASSEMBLIES, AND OTHER PRACTICES AND DUTIES OF THE ORDER.

TERTIARIES are bound to go to Mass daily whenever practicable. This obligation has been laid upon them by our Seraphic Father, who well knew the plenitude of graces and consolations which the practice would draw down on his children. He gave no special prayers to be used on these occasions, preferring to leave it to

the conscience and feelings of each; but it is best for the Tertiaries to unite themselves with the intentions of the priest, and to follow the prayers appointed by the Church in the Missal for each day.

Those who have not the happiness of partaking daily in the Holy Sacrifice may unite themselves to our Lord in spiritual Communion. It is much to be wished that in large towns the Tertiaries should have a church or chapel to themselves: one for men and another for women, so as to avoid all scandal or ill-natured remarks.' This would be the more desirable as it is difficult to close the doors to the faithful who are accustomed to attend the ordinary services in the churches. To found any such church or chapel, however, Tertiaries must have the consent of the Bishop.

Wherever the Holy Sacrifice be offered, the vestments, plate, and furniture should belong to the Order, so as not to have to borrow from other churches.

The high altars in the churches of the First Order have the privilege of a daily and perpetual indulgence, by a decree of Pope Benedict XIV. The churches or chapels of the Third Order have a like privilege.

The Blessed Sacrament cannot be reserved, or Benediction given, without the consent of the ordinary. The Brothers and Sisters of the Third Order may touch the sacred objects and linen belonging to the sanctuary if they have

obtained the permission of their provincial; provided they do not meddle with the corporals till they have been purified by the priest.

All Tertiaries living in the world shall make a point of attending the meetings of the congregation.

These assemblies are absolutely necessary to maintain the spirit of the Order, to develop the works of charity which are confided to them, and to awaken in their hearts a greater zeal and fervour in their holy vocation.

There are two kinds of assemblies, those that relate to purely spiritual matters, and those that treat of the administration and temporal affairs of the Order.

We will speak here only of the former:

I. The meeting referred to in chap. xiii. of the Rule is a monthly one, and is generally fixed on a Sunday, for the convenience of those whose worldly duties or business preclude their attendance on other days.

If there be two congregations, one of men and one of women, the meetings shall be held on distinct and separate days and times, so as to avoid all gossip and scandal.

The meetings should, if possible, be held in the morning, though this may be modified to suit the convenience of the Tertiaries.

All Tertiaries are bound to attend these assemblies; or if unavoidably prevented, to give notice to the Father Director. Those who from carelessness or other reasons neglect this duty

shall first be admonished, and if they persist in their disobedience, the Father Rector shall take such measures as may be deemed necessary for their expulsion from the Order.

These meetings must be presided over by the Father Director, or by one delegated by him, and approved by the Superiors of the First Order.

The prayers and offices used on the occasion are given in the second volume of this Manual. When assembled in the chapel, the Tertiaries must first recite the Office of our Lady (or the Divine Office) together in choir. If in the morning, the little Hours; if in the afternoon, Vespers and Compline. Then the Father Director, or the priest who is to take his place, will give them a sermon on the duties of their state, reprove, exhort, and encourage them in the way of perfection. He must also recommend the names of the sick and defunct members of the Order to their prayers.

Should the assembly be held in the morning, the Tertiaries will have the privilege of a general Communion.

The ceremonies of clothing and profession should take place at these monthly assemblies, unless the Superiors should judge otherwise for some special reason. Directly after prayers a collection will be made for the benefit of the poorer members of the Order.

No temporal affairs may be discussed at these monthly meetings, which are to treat

solely of matters affecting God's glory, of the salvation of the Tertiaries, and the care of the poor. The instructions given should treat mainly of penance and of charitable works, thus resuming the principal duties of the Order. The exact observance of the Rule in itself constitutes a life of penance; but for its literal and ascetic development the Tertiaries must seek the instructions of their Director. Thus alone can they walk safely in the high path they have chosen, and by dying to themselves live for others and for God.

Their works of mercy must be both spiritual and corporal. As we have already stated, the Third Order has ever been most prolific in good works. St. Francis was the first to build and endow hospitals and refuges for the sick and needy; and, following in his steps, the members of his religious orders embraced every kind of charitable work. Sunday, free and adult schools, the education and training of orphans, the care of the sick in hospitals, visits to the sick and dying poor, refuges for the destitute and fallen —nothing was either too great or too small for the zeal of the Tertiaries, whose one idea was to spend and be spent in the service of their Lord and of His poor.

We feel confident that the same spirit is in the Order now; that in a like manner Tertiaries will labour unceasingly to promote the glory of God and the salvation of souls. But, in order to do this the more effectually, prudence and

discretion must be observed. To insure these virtues, the following bye-rules have been laid down:

1. The congregation shall not undertake any work without the consent of the Father Director and the Council.

2. The Presidents of any such works will submit a careful report of their operations to the like authorities.

3. The rules and distribution of such works must be made with the approval of the Director, care being taken not to accept any work which is beyond the strength of the community or congregation.

4. Every year the Director and Council shall make an inquiry into the way in which the Tertiaries have performed their respective duties. This applies especially to those living in their own homes, and to the employment of the time which they can set apart for such works consistently with the obligations of their state and position. This report must be transcribed in a private register, the name and address of each Tertiary being therein inserted, together with an opinion of his or her efficiency, capacity, and power of carrying out the objects of the Order.

5. At the beginning of each year a careful report must be made to the Father Rector and Council of the progress of all the different works undertaken by the congregation, detailing minutely their success or failure; their

difficulties, pecuniary or otherwise, and their prospects for the future. The Director and Council will then decide what modifications should be adopted in each case, which work should be continued, and which suspended.

An "Annal" should be drawn up for the use of all the members of the Order, detailing not only the works undertaken, but also any facts or salient and edifying stories connected with the operations of the congregation.

It is customary at the monthly meeting for the Father Director to give a list of names to such of the secular Tertiaries as reside at a distance of those members of the Order who may be in distress of mind or body in their respective districts, allotting to each Tertiary a certain number of persons to visit and look after. An account will be required of the Tertiaries at the following meeting of the way in which they have fulfilled that trust; and should they have neglected it, if no sufficient cause can be adduced, a public reprimand will be the consequence.

We earnestly recommend Tertiaries not to associate themselves with a variety of works outside their Order, unless by the special consent and direction of their Superiors, who will judge whether such extraneous works will interfere with their fulfilment of the duties and obligations of their Rule.

II. Besides the monthly assemblies there are what are called *extraordinary* ones; that

is, assemblies held on occasions of great feasts of the Order, of funeral obsequies of defunct members, or of the annual Retreat.

The congregations of the Third Order celebrate six special feasts:

1. The Feast of St. Francis, on the 4th October.
2. The Feast of the Immaculate Conception, on the 8th December.
3. The Feast of the Dedication of our Lady of the Angels, on the 2d August.
4. The Feast of St. Louis, king of France, on the 25th August (Patron of the Brothers).
5. The Feast of St. Elizabeth, on the 19th November (Patron of the Sisters).
6. The Feast of the Stigmata of St. Francis, on the 17th September.

At each of these six solemn feasts the Tertiaries will have Office, Mass, and general Communion, in the morning; and Vespers, sermon, and Benediction of the Most Holy Sacrament, in the evening.

These feasts, whenever possible, should be solemnised on the days appointed by the Church; but, if absolutely necessary, may be remitted to the following Sunday, always excepting the Feast of our Lady of the Angels, which remains invariably fixed for the 2d August.

The great feast of our Seraphic Father is ordinarily preceded by a Retreat of eight days,

at which all Tertiaries should assist. The day after the feasts there should be a solemn service for the deceased Brothers and Sisters of all three Orders.

Every year, on one of the days of general assembly chosen by the Father Director, the Tertiaries must renew their profession in a body, the Father Rector reading out the formulary as directed in the second volume of this Manual.

But professed Tertiaries, especially those who have taken the vow of chastity, must renew their vows separately, on the 16th *April* and on the 29th *November*, to gain the plenary indulgence granted on those special days on those conditions.

CHAPTER XIV.

ON THE CARE OF THE SICK, DYING, AND DEAD MEMBERS OF THE ORDER.

THE care of the sick is one of the most meritorious works before God. At the last Judgment our Lord will then address His faithful children with the consoling words, "I was sick, and ye visited Me." Tertiaries, therefore, are particularly bound to this duty, especially towards each other, and should render the sufferers every service which lies in their power.

When a Brother or Sister falls sick, notice must immediately be sent to the Father Director, who will communicate with the Father Rector, and obtain the prayers of the congregation. The Father Rector will at once visit the sick person, and, if poor, provide for his or her wants. He will then give notice to the infirmarians and to the other Tertiaries, so that each may visit and relieve the sufferer to the best of their ability. In a word, they will do to him as they would wish to be done by.

The sick Tertiaries themselves must strive to bear their sufferings patiently, uniting them with those of our Lord in His adorable Passion. Is not the Cross the bed on which every Christian must die? Should alarming symptoms present themselves, they must at once ask for the Sacraments of the Church, lest death should overtake them unawares. They will renew their profession to the Father Director, who will give them the general absolution, with the plenary indulgence accorded by the Holy See to all the children of St. Francis at the hour of death. Should the renewal of their vows be impossible to them, Popes Sixtus IV. and Paul V. have granted the like plenary indulgence to the dying Franciscan, if he should only pronounce devoutly in his heart, if not with his lips, the holy name of "Jesus."

When the state of the sick person requires that he should receive the last Sacraments, the sacristan will be diligent to prepare all things

with the greatest care for the ceremony. For the Holy Viaticum, he must prepare, in the room of the sick person, a table covered with a perfectly clean cloth, ornamented with flowers, a crucifix, two candles, some holy water, a little branch of box or palm, and a glass of water for purifying the fingers of the priest. For Extreme Unction the table will be prepared in the same way; only he must add a basin or plate with some cotton-wool and one or two pieces of crumb of bread to purify the priest's fingers, with a basin of water to wash his hands. After both ceremonies, the water, cotton and bread, so used for purification, must be thrown into the fire.

The infirmarians should give notice to a certain number of the Tertiaries of the hour when the sick person is to receive the Viaticum, that they may accompany It to his house, and likewise that some of them should be present at the administration of Extreme Unction.

The sacristan will bring candles with him to distribute among the Brothers and Sisters present, who will light them on the entrance of the Blessed Sacrament into the house, and afterwards accompany the priest back to the church.

Should the state of the sick person require a night-watcher, the Brothers or Sisters will volunteer for this service, the Father Rector arranging the list of watchers according to the time at the disposal of each. If necessary, those

who live by their labour will be indemnified for the time thus lost out of the funds of the Order.

During the last agony the Tertiaries will endeavour by fervent prayer to help the departing soul. A blessed taper will be burnt in the room and holy water thrown on the bed to chase away the spirits of evil, who redouble their efforts to trouble souls on the eve of their departure to appear before their Judge. But, above all things, let not the watchers forget to give notice in time to the Father Director, lest the sick person should lose the supreme comfort and blessing of the last absolution.

The Tertiary having breathed his last, notice must at once be sent by the secretary to the members of the congregation, whether novices or professed, with the name and residence of the deceased, the day, hour, and place of burial, and the day and hour when a Mass will be said for the repose of his soul. All Tertiaries are entitled to the suffrages of the community, and to Masses said by the priests, while the other members will repeat the Psalms, Paters, and "Requiem æternam," required by the Rule.

Such Tertiaries as may die without being in the habit must be clothed in it directly after death; and the body so vested will be exposed for a certain time on the bed, holding in the crossed hands on the breast the Rule and a crucifix or little cross of wood.

The body will not be put in the coffin till the last moment; but in these and other minor matters the family of the dead must be consulted.

The Tertiaries of the district must follow the funeral procession, the Father Rector taking care that the Order should be represented by a sufficient number of the members.

On the third or seventh day after death, a Mass will be said for the deceased at the hour fixed by the Father Director. As many Tertiaries as possible should attend, and offer their communions for the deceased member.

The Rule enjoins that three Masses should be said every year for the Tertiaries, living or dead, at different epochs; namely, that of the Holy Ghost at Pentecost; of the Blessed Virgin at the Feast of the Immaculate Conception; and (for the dead) within the octave of the Feast of our great Father St. Francis. At each of these Masses there will be general Communion.

As to the prayers which the Rule prescribes for the dead, those who cannot recite the whole of them may obtain a dispensation from the Father Director. But do not let them forget when their turn comes to leave this world, that the living will probably act towards them as they have done towards others.

Tertiaries should not confine this exercise of charity to the members of their own Order or to the narrow limits of their congregation. They

should look upon it as an honour and a privilege, as well as a happiness, to carry help and consolation to other sick-beds, and especially to the most neglected and needy; thus imitating the great examples of St. Louis, St. Roch, St. Yves, St. Eleazar, St. Elizabeth, and other great Saints of their Order, whose life was spent in the exercise of this special charity to all the suffering members of our Lord.

CHAPTER XV.

ON THE SUPERIORS AND OFFICERS OF THE THIRD ORDER.

THE Rule leaves the number and offices of those who are to manage this great community to the discretion of the Provincials. We will therefore only give a sketch of the custom which is most generally followed by congregations of Tertiaries.

The superiors of the Order are:

1. The Father General.
2. The Provincial (for his Province).
3. The Guardian or Visitor.

Everything that is done in the Third Order without the consent of these Superiors is not only irregular but null.

Each congregation is governed by a Father *Director,* under whom is the Father Rector for

the communities of men, and the Mother Superior for the communities of women. Also, an Assistant, a Master or Mistress of Novices, a Secretary, Treasurer, Zelator, Sacristan, and Infirmarian. These form the administration of the Third Order, and meet in council under the presidency of the Father Director.

THE DIRECTOR.

This *Director*, appointed by the Visitor, will, if possible, be chosen from one of the Tertiaries. On him will depend in a great measure the progress and success of the congregation. His business will be to decide on the works to be undertaken by the community, to distribute these works amongst the members, and to see to their execution; to instruct, exhort, reprimand, punish, explain the Rule at the monthly meetings, preside at all the general assemblies, visit the sick, give absolution to the dying, relieve the poor and needy among the Tertiaries, and have the superintendence of the income of the community.

THE FATHER RECTOR.

The *Father Rector* will be appointed by the Director. He must consider himself less the superior than the servant of the brethren; must watch over them with zeal and diligence, reconcile differences, warn and correct those who are guilty of any infringement of the Rule, and himself set the example of humility,

poverty, charity, self-denial, and a thorough intention of doing all for the glory of God. On him will fall the entire administration of the house, and to him the community must give willing obedience.

He will be elected for three years, but, if it be considered advisable, he may be reëlected. He should always be at the disposal of the Brothers, if any wish to speak with or consult him alone; and for this purpose should set apart certain times when he can receive them separately in his own room. The Rectors will always have the privilege of being members of the Council, even after their time of office shall have expired.

The same rules and duties apply to the Mother Superiors, who are in the same position as regards the Sisters of the Order as the Father Rectors are to the Brothers.

THE ASSISTANT.

The *Assistant* is the substitute for the Rector in cases of absence or illness, and his duty is simply to follow exactly the instructions given him by the Father Rector.

THE MASTER OR MISTRESS OF NOVICES.

On the *Master* or *Mistress of the Novices* mainly depends the future welfare of the community, as it is their business to train the younger Tertiaries, and instruct them in all the duties of their vocation.

He must be careful to teach them to say Office with correctness and precision, and to perform with minuteness and a spirit of devotion the ceremonies in use at the assemblies of the congregation. Above all, must such officers strive to study the character, win the confidence, and gain the hearts of the novices, endeavouring to inspire them with a spirit of detachment, simplicity, penance, and charity, which are the principal notes of the Third Order.

Every month a special meeting of the novices will be held, at which the master or mistress of the novices shall preside. At these meetings Office will be said, and an explanation of different points of the Rule given; and when the service is over, the mistakes made by the novices in the recitation of the Office will be pointed out by the master or mistress of the novices, which he will refrain from doing at the time so as not to interrupt the service. The prayers used on such occasions are given in the second volume of this Manual.

These monthly meetings are specially necessary for secular Tertiaries, that they may not be behind those living in community in the exact performance of the Rule of the Order. The master or mistress of the novices should visit them frequently in their own homes, so as the better to understand their position and difficulties, and give them every help in his or her power.

Every two months the Father Rector will preside at these assemblies, and give them an

instruction on the special duties of their holy vocation.

THE SECRETARY.

The *Secretary* is charged with all the correspondence of the congregation; with keeping the registers of the names and addresses of the Tertiaries, their acts of profession, and the like; transcribing the proceedings at the general assemblies; giving the Brothers and Sisters their certificates of admission; convoking the members to the different meetings; giving notice of deaths; and all other duties of the like nature.

The registers should be most carefully kept, and contain the name, surname, residence, and profession of each Tertiary; the dates of his or her admission to the Order, of his or her clothing and profession, death and burial. The secretary should also prepare the yearly annals of the community, giving the biographies of such of the Brothers and Sisters as have died in the odour of sanctity, the account of the works undertaken by the congregation, the gifts of benefactors, and the like. He will also insert the changes which may occur in the Superiors or Directors, enumerating the works and good offices done by each during his or her administration.

If there be a library for lending or otherwise, this also will be under the care of the secretary.

THE TREASURER.

The *Treasurer* will have the charge of all the alms of the community, together with the funds necessary for the maintenance of the house, the services of the church or chapel, and the like. All accounts must pass through his hands; but he will pay nothing which has not first been approved by the Father Rector (or Mother Superior).

Every year, after the Feast of St. Francis, he will submit his accounts to the Council, the verification of which will be done by the Father Rector, and the seal of the community thereto attached.

His term of office will be for three years. At the end of that time, his account-books and the funds at his disposal must be made over in a clear and distinct manner to his successor. The Father Rector may examine his books at any time, to see that they are well kept and in good order.

To avoid confusion, he must be careful neither to receive nor disburse any money without obtaining a written receipt for the same.

THE ZELATORS.

The *Zelators* are specially charged with the care of the secular Tertiaries, to watch over their strict observance of the Rule, and to give notice to the Father Rector should they, by their conduct in the world, give scandal to

others and disgrace their holy profession. This office requires great prudence and charity in its fulfilment.

THE SACRISTAN.

The *Sacristan* will have charge of everything connected with the service of the church or chapel. He must make an inventory of all the holy vessels, vestments, and linen intrusted to his care. Everything connected with the altar must be approached with the greatest reverence, and no talking can be permitted either in the church or sacristy without special reasons, and that in a low voice. The same rules, of course, apply to the Sisters who may be appointed to this office.

The greatest care must be taken to insure the cleanliness, ventilation, and warming of the church or chapel confided to them. On them also rests the preparation of the altars for festivals, the arrangement of flowers, hangings, or banners, the lighting of the candles, &c. The wax-candles offered by the Tertiaries on their clothing and profession must be reserved for High Mass, and burnt from the Preface till the end of the Communion.

All Missals, rituals, hymnals, Ordos, and the like, must also be under the charge of the sacristan. The greatest care must be taken not to leave the sacred vessels on the altar or in the sacristy; but they should be at once safely put away under lock and key.

THE INFIRMARIAN.

To the *Infirmarian* is confided the care of the sick and dying members of the Order. His business will be to provide for their spiritual and temporal wants, and, if not himself a priest, to insure one being sent for in time for the administration of the Sacraments. He must prepare the body for burial by dressing it in the habit of the Order, should the Tertiary have neglected to wear it in his or her last sickness. The office of infirmarian is of the highest importance, and none can fufil its duties unless animated by the most tender charity, and a tender love for the suffering members of Christ's body.

The Council is composed of the following members:

1. The Father Director.
2. The Father Rector or Mother Superior.
3. The Assistant.
4. The Master or Mistress of the Novices.

5, 6, 7, 8, 9. The Secretary, Treasurer, Zelator, Sacristan, and Infirmarian, as well as those who have previously held the office of Rectors or Superiors, unless they should have been dismissed for any grave fault.

All matters relating to the spiritual and temporal interests of the Tertiaries must be brought before this Council, and nothing can be done in the Order without their knowledge and approval.

In case of repairs or buildings connected with the convents or chapels, the Council will name a commission out of the congregation to superintend and give an account of the work to the Council.

The Council must meet every month, due notice being sent by the Secretary to all the members as to place and hour of meeting.

The prayers used on the occasion are given in the second volume of this Manual.

The proceedings of the Council are strictly secret. Any act of indiscretion committed by one or other of the members, revealing what has passed in their deliberations, will be reported to the Visitor, and if of sufficient gravity, the delinquent will be expelled from the Council.

The questions to be decided in the Council must be proposed by the Father Rector or Mother Superior. Each member must give his or her opinion in turn, with simplicity and humility, while a perfect silence is observed by the rest.

The final decision on each question must be given by secret voting; and should the numbers be equally balanced, the Father Director (by giving the casting vote) will decide the matter.

The Secretary will take notes of the whole proceeding, and record the results in a book prepared for the purpose.

The question of precedence in the Council must be decided by date of profession and age.

The Father Rector has his place on the right of the Father Director, and the other members according to their order. But should there be any priests among them, they will take precedence of laymen.

The Secretary must sit opposite the Father Director, on the other side of the table.

These regulations should be observed in all meetings or assemblies of the Order.

In large communities there are other officers, such as the Master of the Ceremonies, to arrange the members in all processional services or religious functions; the Choristers, who will chant the hymns and antiphons, answer at all ceremonies of clothing or profession, and act as Readers in the absence of the Father Rector, or on other occasions. There will also be a Brother or Sister charged with providing the habits of the Tertiaries, and who will keep the serge, cords, rosaries, linen, and other articles necessary for the clothings; and a "Quêteur," to collect the alms of the congregation, or, if necessary, to go begging; but this can only be done on very special occasions, by desire or permission of the Council and of the Father Director. The porters are charged with answering the door, and excluding from the chapel, at the special services of the Order, any persons who are not Tertiaries. The opening and closing of the house or chapel will be also their business, and they must obey in this respect, as in all others, the orders of the Father Rector or Mother Superior.

We must now come to the subject of the elections.

Those of the Council take place every three years, and should be presided over by the Father Visitor. All professed Tertiaries have a right to vote on these occasions; and the President, in cases of doubt or even numbers, may give a double vote to decide the question.

On the day of election the Father Visitor will say Mass, at which all the Tertiaries will communicate.

After their act of thanksgiving all will kneel and intone the hymn "Veni Creator," with the prayer of the Holy Ghost, of our Lady and St. Francis. Then each member being seated, the Father Visitor will give a short exhortation as to the importance of the work they are about to undertake for the glory of God and the good of souls; and a warning to each to vote as they will wish to have done at the last day.

They begin by the election of the Father Rector or Mother Superior, and each member writes on a little bit of paper the following words: "I choose —— for Rector or Superior." Then he signs the paper, covering over his signature with a seal, so that only the name of the person for whom he votes should be discovered. The youngest vote first, and so on to the end; the Father Director and the Father Visitor voting last. The papers or tickets are collected by the Secretary in an urn, and the numbers *are counted* to see that all have voted who are

present. The President, the Father Director, the Father Rector, and the Secretary will then withdraw to one corner to collect the votes. The Secretary will write down the numbers as they are withdrawn from the urn, and the name which has obtained the majority of suffrages will be declared elected. In case of a tie, the ceremony of voting will again be gone through; but should that fail, the President will draw lots between the two candidates, and the one drawn first will be the one chosen.

The rest of the elections will be conducted in the same orderly manner.

When concluded, the Father Rector (or Mother Superior), whose time of office has expired, will kneel before the President, making a public confession of the faults he (or she) has committed during his administration, begging pardon and penance for his negligence.

The President will thank him for his services to the congregation if he has done well, or, in the contrary case, reprove him for neglect; and he will then return to his place, after having received the blessing of the President.

The Father Visitor, having received the list of the newly-elected Council from the Secretary, will say out loud:

"In the name of the Father, Son, and Holy Ghost, Three Persons and One God; of the Blessed Virgin Mary, our Mother and Mistress, conceived without sin; and of our Seraphic Father, St. Francis; and of our Holy Mother, St.

Elizabeth, the following elections have been made by this congregation on —— day —— month, in the year of our Lord ——, by me, Father Visitor, the Father Director, and by the Tertiaries here assembled.

"*As Father Rector (or Mother Superior)*, ——.
"*As Assistant*, ——."

As soon as the names of the new Council have been read out, the Father Visitor will call the new Father Rector (or Mother Superior), who, humbly kneeling, will receive an exhortation and instruction as to his (or her) future duties, after which he (or she) will be desired to take his (or her) place (as his (or her) predecessor had done) on the right hand of the President. The Father Visitor will do the same by the other members, confirming their elections. Then he will intone the *Te Deum*, which the Tertiaries will take up and sing in choir; after which the Father Visitor will say the following verses and prayers:

V. Confirma hoc, Deus, quod operatus es in nobis.

R. A templo sancto tuo, quod est in Jerusalem.

V. Post partum, Virgo, inviolata permansisti.

R. Dei genitrix, intercede pro nobis.

V. Signasti, Domine, servum tuum Franciscum.

R. Signis redemptionis nostræ.

V. Dominus vobiscum.

R. Et cum spirito tuo.

Oremus.

Deus qui corda fidelium, &c.
Concede nos famulos tuos, &c.
Domine Jesu Christe, qui frigescente mundo, &c.
Agimus tibi gratias, &c.
Qui vivis et regnas, &c.

These prayers said, and the Tertiaries having resumed their places, the Father Visitor will briefly give a statement of the receipts and expenditure of the past year, and of the number of Tertiaries received, professed, or dead during that period, recommending the latter specially to the prayers of the faithful. At these words the Sacristan will unfold a mortuary cloth, which four of the Tertiaries will hold at the four corners, with four lighted tapers, and they will chant: "Libera me, Domine," &c. The President will then say, "Pater noster," &c.; "A porta inferi," &c.; "Requiescant in pace," &c.; "Domine exaudi orationem," &c.; "Dominus vobiscum," &c.; "Oremus, Deus veniæ largitor," &c.; "Fidelium Deus," &c.; "Requiem æternam," &c.; "Requiescant in pace. Amen."

This ceremony being concluded, at a sign from the President, the Tertiaries will retire, with the exception of the newly-elected officers, who will forthwith proceed to the election of those under them: such as the Master or Mistress of the Novices, &c. &c. The result of

this election will be announced at the following meeting of the congregation, which should be held, if possible, on the Sunday following the general elections. The Secretary will then affix on a tablet in the chapel the names, surnames, and names in religion of all the newly-elected officers of the congregation.

If the Father Visitor thinks it advisable, he may propose the reëlection of the Father Rector (or Mother Superior), or of any other of the members of the Council.

In case of the death of the Father Rector (or Mother Superior) during his triennial term of office, there shall be no new election, the Father Assistant must replace him until the regular time shall have elapsed for the fresh elections.

CHAPTER XVI.

OF THE CORRECTION OF DELINQUENTS.

To maintain the spirit of the Third Order in its integrity depends mainly on the activity and vigilance of its Superiors. Hence the appointment of the Father Visitor. As we have already said, this Visitor must be a priest, and of the Order of the Friars Minor, unless, by a special dispensation from the Holy See, this office be assigned to one delegated by the Superiors of the Order.

The Visitor is bound to make an annual inspection of each congregation or convent of the Order, giving notice of his arrival beforehand. The day being fixed and the Tertiaries being assembled, the Visitor, after the usual prayers, will deliver a short exhortation suited to the occasion, and then will proceed to visit and examine the house and chapel, the archives and registers, the state of the funds and expenses of the community, &c. The Father Director and the Father Rector will then come to give him an account of the congregation; both they and the Council will frankly tell him their difficulties, and the faults committed by any of the members, so that he may take measures to correct them. Afterwards the Visitor will reassemble the community, and having examined into the circumstances of each case, will impose such penances as he may think fit, not resorting to expulsion unless in circumstances of absolute necessity. He will then once more give an exhortation to the community, and conclude with the general absolution, and the prayers prescribed at the general assemblies.

The Secretary will draw up a report of the proceedings, which will be signed by the Father Visitor and the Father Director.

CHAPTER XVII.

OF LAWSUITS TO BE AVOIDED AMONGST THE TERTIARIES.

LAWSUITS are a fertile source of hatred and discord; therefore all Tertiaries should avoid them as much as possible.

If people go to law with them without any provocation on their part, they must simply act on the defensive, remembering the words of the Lord to His disciples: "If a man will contend with thee in judgment and take away thy coat, let go thy cloak also unto him" (St. Matt. v. 40).

CHAPTER XVIII.

AS TO THE GRANTING OF DISPENSATIONS.

ST. FRANCIS, formed in the school of his Divine Master, though inexorably severe to himself, was ever tender and charitable towards others. Having, in the fifth chapter of his Rule, dispensed travellers and sick, and those who were occupied in laborious works, from austere corporal penances, he proceeded to grant faculties to the Superiors of the Order to accord the like dispensations to others even for less urgent reasons. His object was to make the Third Order

accessible to all, even to those in feeble health, or whose natural temperament inclined them to shrink from physical pain. Therefore the Superiors should exercise great charity and consideration towards their Tertiaries, and not lay upon them a burden above their strength. At the same time, the statute enjoins that the penances of the Rule should be commuted rather than dispensed; substituting, for instance, prayers, alms, and other works of charity, for fasts and disciplines. These dispensations must be considered, however, as only temporary, especially those which relate to the essential obligations of the Rule. For instance, it is not permissible, says D'Ozieri, to give up altogether wearing the habit, or to leave off the cord and scapular. With a little courage and good-will, we shall find we can bear a great deal more than we at first imagine, and that the severity of the Rule is lessened by habit. The many spiritual graces and indulgences with which the Church has enriched the Order depend absolutely on the observance of the Rule, so that Tertiaries, wishing to escape from its obligations or shelter themselves under manifold dispensations, would voluntarily deprive themselves of these privileges.

CHAPTER XIX.

THAT THE SUPERIORS SHOULD DENOUNCE THE PUBLIC FAULTS OF THE TERTIARIES TO THE VISITOR.

LAXITY is the ruin of a religious community. "A congregation," says D'Ozieri, "where faults are allowed to pass unheeded, where admonitions and penances are unknown, where Superiors have not the courage, and those under them have not the humility, to inflict and accept punishment, is not worthy of the name of a congregation; it is simply an agglomeration of individuals to whom the Rule is a dead letter."

According to the Rule, only grave and notorious faults must be brought before the Father Visitor; and that only after the Father Rector has resorted in vain to private warnings and admonitions, given with that sweetness and tender consideration which only charity can inspire. In that, again, they must follow the example of their holy Founder, who, by his loving admonitions, knew how to make warm friends even of those whom he reproved. Therefore, while not shrinking from this painful task, let Superiors remember that they strike but to cure; and that to the strong drink of correction, they must add the oil and balm of *true sympathy* and Christian charity.

CHAPTER XX.

THE RULE DOES NOT BIND UNDER PAIN OF SIN.

"THE Rule of the Third Order is not binding under pain of mortal sin." Such are the express words and will of our glorious Founder, St. Francis of Assisi. In confirmation of this, Popes Nicholas IV. and Leo X. have declared that the prescriptions of the Rule, except where they relate to the commandments of God or the Church, do not bind the Tertiaries even under venial sin, because they only contain such precepts as are necessary for the salvation of souls in the world, and do not include solemn vows. D'Ozieri says of this: "We nevertheless earnestly exhort the Brothers and Sisters not thereby to think themselves at liberty to transgress their holy Rule, but to labour with perseverance and generosity to form their lives upon its model. By their fidelity in this particular, they will not only add lustre to their crown, but conform themselves more closely to the image of our Lord, who voluntarily submitted to human laws and to the will of His Heavenly Father for our sake and for our salvation." By acting thus, they will restore the lustre of the Third Order, edify their neighbours, and exercise in the world the apostolate which St. Francis had most at heart. As his children, they will not content themselves with a mere

outward observance of his commands; but endeavour fervently to carry out the spirit of their holy vocation. Let them meditate frequently on the consoling words pronounced by the Father Director on the day of their profession, at the moment of having bound themselves by an irrevocable vow. "And I," he answers them, "if you observe these things, promise you, on the part of God, eternal life." Words awfully solemn, dear Brothers and Sisters, and which Heaven undertakes to ratify, if you will only persevere with love and fidelity in the course upon which you have entered. Make the holy directions of our Seraphic Father the rule of your lives, and they will guide and sustain you unto the end. You have renounced the pleasures of this world. But these pleasures are perfidious and ephemeral; while the joys of heaven, or the sufferings of hell, are eternal. For the love of His Son, who gave Himself for you, you have embraced a life of penance and suffering and sacrifice; but it is only for a little while. Time is short, and heaven is long. Yet a little more patience, a little more courage, a little more love, and your reward is sure, for ever and for ever, in the presence of your Spouse. Amen.

FURTHER USAGES OF THE ORDER.

From the Constitutions of the Tertiaries of Calais, and the Constitutions at the Ara Cœli.

ON THE THREE SIMPLE VOWS TAKEN BY TERTIARIES.

The Vow of Obedience.

"We cannot offer to our Lord a higher gift than that of our will, when submitting it to others for the love of God." These are the words of St. Thomas Aquinas. It is, in fact, the sacrifice which our Divine Redeemer made to His Father when He became "subject unto death, even the death of the cross." He thus became a perfect holocaust of obedience for our sakes; and His example should be the most powerful encouragement to us Tertiaries in a like manner to conquer any repugnance we may feel towards this immolation of ourselves, and to practise entire and hearty obedience to our Superiors, not only in the letter but in the spirit.

Tertiaries desirous of attaining to this virtue must be so entirely stripped of their self-will as to be like dead bodies in the hands of their

Superior. Following the example of our Seraphic Father, they should be equally ready to obey the humblest among their community.

Faults against obedience should be rigidly punished by Superiors, who will proportion the penance to the gravity of the offence. Should any of the community persist in disobeying the orders of their Superiors, or refuse to undertake any office or duty required by them, they will lose their place in Chapter and be condemned to eat on the ground for the time determined by the Council.

The Vow of Poverty.

St. Francis thanked God on his deathbed that he had never been unfaithful to the poverty of Jesus Christ, which he had chosen for his spouse. Tertiaries deserving of the name should follow his example, by striving to live in a spirit of perfect detachment from all earthly things, seeking only the riches of Christ.

By this vow, therefore, it is enjoined that all Tertiaries living in community should have everything in common, including their habits, linen, and all things necessary for their daily use. Each member shall be prepared to change with the other as the Superiors may direct; and will only rejoice to find themselves worse off instead of better in any such exchange.

The Superiors alone will be allowed to lock up their own cells. The others will only have *the keys of* such doors as their office may re-

quire. They may neither give nor lend anything, in the house or out of it, without permission; and everything given to them will be remitted to the Superior, to be dealt with as he or she may judge best. Should any such gift be of a considerable amount, the Superior may not accept it without the authority of the Council.

It would be an unworthy act on the part of a Tertiary to esteem himself (or herself) better than the rest, or to expect more consideration, should the worldly portion he (or she) have brought to the Order be larger than the others.' For this reason, Superiors should be careful in no way to influence Tertiaries in the disposition of their property, leaving them free to make what use of it they please.

The Vow of Chastity.

It is by a special grace of God, and through the effect of Divine love alone, that souls are led to make this solemn dedication of themselves to their Divine Spouse. This vow raises them far above any earthly dignity; and when it has been faithfully observed during a whole lifetime, will entitle such chosen souls "to follow the Lamb withersoever He goeth."

If the favour be, then, so great, and its reward so precious, we should shrink from no sacrifice or suffering to keep this vow, both in the letter and in the spirit.

Tertiaries so bound must therefore guard

themselves most diligently, lest in thought, word, or deed they should be unfaithful to Him whom they have chosen for their Spouse. They must fly every occasion of danger, either to their own purity or to that of others, avoiding all undue familiarity in their intercourse with the other sex, and by their modesty and reserve maintain the dignity of their high vocation. In their intercourse with each other, they should avoid all expressions and acts which would be liable to misrepresentation; and in the custody both of the eyes and thoughts they should ever practise that spirit of mortification which is most pleasing to our Divine Lord, and most in accordance with the spirit of their holy Rule.

THE CHAPTER OF FAULTS.

On Friday in each week all communities of the Third Order will hold a *chapter of faults*, when the members, humbly kneeling at the feet of the Superior, will confess their transgressions against the Rule, and receive with meekness at his or her hands the penance which may be imposed for such transgressions. This exercise must never be omitted.

At this chapter of faults, after the confession, the Tertiary will say:

"I beg pardon of God and of you, Reverend *Father* (*or* Mother), for these faults and all

others of which I have been guilty against our holy Rule and Constitutions."

Or if the Tertiary cannot recollect any special faults since the last chapter, she says:

"I accuse myself of a number of faults which I have undoubtedly committed, though I am too blind to know them; and I entreat you, Reverend Mother, to watch me and warn me of my transgressions" (chap. x. constitution ii. *Ara Cœli*).

The Superiors must be careful to suit the penances imposed to the age, character, and position of the Tertiaries; neither discouraging them by over-severity, nor yet by undue indulgence relaxing the spirit of discipline, which is the soul of every religious order.

ON SILENCE.

If it be important to maintain the spirit of penance in the Order by corporal austerities, still more must Tertiaries labour at interior mortifications. *Silence* is one of the most powerful aids in this matter, as it not only represses our natural sallies and passions, but it prevents our minds from being distracted by intercourse with creatures, and compels us to converse with God alone. Silence may thus be looked upon as the indispensable guardian of the spirit of

prayer and recollection, as well as of charity, and all other religious virtues.

There are two kinds of silence—one imposed by the Rule, the other by the evangelical spirit.

The first consists in a rigorous exclusion at certain times of all conversation, save in matters of absolute necessity (such as an accident, or the like), and then only by permission of Superiors.

Rigorous silence of this sort must be observed in all houses of the Order from the end of recreation in the evenings till Tierce the following day; and also invariably in choir, in the refectory, and in the dormitory, where only the Superior can be spoken to in a low voice, and that in case of urgent necessity.

The second consists in abstaining from all idle words and frivolous conversations. This kind of silence should be observed at all times and seasons. The Sisters in their manual work about the house should speak low, and refrain from all unnecessary words or unseemly noise and laughter.

When they walk together in the streets and are sent on their usual charitable missions, religious modesty exacts that they should maintain silence as far as possible; and with their eyes cast down should occupy themselves as much as they can with pious thoughts, or prayers for the souls of those whom they are about to visit. Special care must be taken by the Sisters to remember, *when* thus publicly threading our crowded

thoroughfares, that they have set themselves apart for the service of God, and that this must be made manifest to all men by their modest comportment and a certain guard and watchfulness over themselves. "Take care," says St. Augustine, "that in your exterior everything be suitable to your holy profession." (Art. iii. chap. ii. Constitutions of Calais.)

THE DISCIPLINE.

In order to honour our Lord in the sorrows of His adorable Passion, and especially in the cruel torture of the flagellation, which He bore for our sins, Tertiaries should take the discipline in community every Friday in the year; and also on all the days of Holy Week, on the Vigils of Pentecost, the Assumption, All Saints, Christmas, the Feasts of St. Francis, St. Elizabeth of Hungary, the Immaculate Conception, All Souls' Day, and the 5th of October.

During this penitential exercise the Tertiaries will recite the Psalm, "Miserere mei;" the Antiphons, "Ne reminiscaris," and "Christus factus est;" as well as the prayer, "Deus qui culpa offenderis," ending with the verses, "Requiem æternam," and "Requiescant in pace. Amen." See the second volume of this Manual. (Art. ii. chap. iii. Constitutions of Calais.)

Every Friday our holy Rule shall be read in the refectory, and at the end, all the Tertiaries will rise and listen (with their hands joined in prayer) while the Superior reads the following benediction of St. Francis:

Benedictio.

Et quicumque hæc observaverit in cœlo repleatur benedictione altissimi Patris cœlestis et in terra repleatur benedictione Filii sui, cum Sanctissimo Spiritu Paraclito, et omnibus virtutibus cœlorum et omnibus Sanctis. Et ego, F. Franciscus, parvulus vester et servus, quantumcumque possum confirmo vobis intus et foris istam sanctissimam benedictionem. Amen. (Chap. x. constitution ii. *Ara Cœli.*)

And the following:

Exortatio.

O, dilectissimi Fratres et in æternum benedictii Filii, audite me. Audite vocem Patris vestri. Magna promissimus: majora promissa sunt nobis. Servemus hæc, suspirimus ad illa. Voluptas brevis, pœna perpetua. Modica passio, gloria infinita. Multorum vocatio, paucorum electio, omnium retributio. Amen.

As soon as the Tertiary is dressed, he or she must kneel in the direction of the nearest church or chapel, and kissing the ground, *say:*

"O loving Jesus, preserve me from all sin this day."

At night, after a hearty act of contrition, the Tertiary will lie down, repeating three times:

"My God, I commend my soul into Thy hands."

When the Tertiaries meet, they shall salute one another with the words:

"God give you His holy peace" (Chap. iv. constitution viii. *Ara cœli*).

The *réveil* in the morning shall be made by the caller with the words: "Benedicamus Domino." The answer to be: "Deo gratias." If a Tertiary be sent with a message to the cell of another, he (or she) shall knock at the door, saying:

"Laudetur Jesus Christus." The answer to be: "In sæcula. Amen" (Chap vi. constitution iv. *Ara Cœli*).

Besides the exercises of the community, Tertiaries should strive to cultivate a continual spirit of prayer, and to love all such devotional practices as were dear to the heart of our holy Founder. Such are the "Way of the Cross," the indulgenced prayers before the Crucifix, meditations on the Passion of Christ, and the recitation of the Rosary, whenever time and other duties will permit. All Tertiaries living in community must set aside one day in the month for a spiritual Retreat; and as far as possible it shall be the Saint's day which shall have fallen to their respective lots in the

general assembly (Act vii. Constitutions of Calais).

It is a common practice and most touching devotion, in all places where the Franciscan Orders are known, to recite five Paters, five Aves, and five Glorias, with the arms extended in the form of the Cross; and we cannot too strongly urge this devotion upon the members of the Third Order, more particularly as there are great indulgences attached to it. It is usual to add a Pater, Ave, and Gloria for the Holy Father.[1]

[1] *Manual of the Third Order*, published by Burns, Oates, and Co.

THE WILL OF OUR HOLY FATHER ST. FRANCIS.

OUR Lord has given me the grace (to me, Brother Francis) to begin a life of penance. When I was in a state of sin, it seemed to me a terrible thing to have the care of lepers; but our Lord having led me Himself amongst them, I did works of mercy towards them, and in leaving them I felt that what had at first seemed so bitter and repugnant to me, was changed into wonderful sweetness both of mind and body. After this I lived very little in the world. I was, as it were, set apart; and our Lord gave me such faith in the Church, where He is ever present, that I could do nothing but simply adore Him, saying: "We adore Thee, O Saviour Jesus Christ, both here and in all Thy churches throughout the world, and we bless Thee that Thou hast redeemed the world by Thy holy Cross." Our Lord gave me also such faith in His priests, that even were they to persecute me, I, having regard to their office, should always seek them and look up to them; and if I had all the wisdom of Solomon, and I came to a place with only poor secular priests, I would not preach in their churches contrary

to their will, for I should wish to fear, love, and honour them as my masters. I will not think of their faults, because I recognise in them the Son of God, and thus am subject to them. I do this the more readily, because they alone can consecrate, and receive, and dispense to others the precious Body and Blood of the Son of the Most High. I wish those sacred mysteries to be everywhere revered and honoured above all other things, and that they should be deposited in some safe and honourable place. I wish also to respect all theologians, and those who dispense to us the holy Word of God, as the ministers to us of life and grace.

After our Lord had given me a community, no one taught me what I should do, but the Most Highest Himself revealed to me that I must try and live as far as possible according to the rules of evangelical perfection. I drew up the Rule in a few and simple words, and our holy Father the Pope confirmed it. Those who came to embrace this state of life gave all they could to the poor. They contented themselves with a single habit, often mended within and without, with a cord for a girdle, and drawers. We wished for nothing else. We who are priests said Office like other priests; the lay brothers said the Pater noster. We were content with poor and neglected churches; we were simple poor people, obedient and submissive to every one. I worked with my hands, and I wish to *work*. I wish also that all the other Brothers

should occupy themselves with some manual work, and that those who do not know how to work should learn, and that not from the hope of recompense, but to give a good example to others, and to eschew idleness. If we obtain no wages for our toil, let us throw ourselves on Providence, and beg our bread from door to door. It has been revealed to me that the Brothers and Sisters should salute one another with the words, "God give you His peace." Let the Brothers be very careful not to accept churches, houses, or anything which may be built for them, if inconsistent with the holy poverty we have vowed by the Rule, and let them always remain as strangers and pilgrims on the earth. I strictly forbid any of the Brothers, by their vow of obedience, to ask for any letter from the Court of Rome, either for their churches or for any other thing, under pretext of preaching, or even for the security of their persons in case of persecution; but when they are persecuted in one place, let them flee unto another, and there let them do penance with the grace of God.

I promise absolute obedience to the Father General of this Brotherhood, and to the guardian he may please to appoint over me; and I wish to feel myself so bound in his hands that I should be unable to do anything or go anywhere without his permission, because he is my master. If I should be weak and infirm, I yet will always have a clerk to say Office to me, as is ap-

pointed by the Rule. Let all the other Brothers be equally obedient to their Superiors, and say Office regularly according to the Rule. And should any be found who either neglect or wish to make changes in it, or who are not good Catholics, let such be delivered over to the Father Rector and kept close prisoners until given up by him to the Cardinal of Ostia, who is the Master, Protector, and Corrector of the Brotherhood.

Let not the Brothers or Sisters imagine this is another Rule; for it is but a memorial, a warning, an exhortation, in fact, my *will*, which I, Brother Francis, your very humble servant, address to you, my Brothers, so that with the blessing of God we may observe the Rule with greater fidelity, as we have promised our Lord to do.

The Father General and other Superiors of the Order are commanded under obedience to add nothing to these words, and to retrench nothing. Let this my will be added to the Rule, and when Chapters are held and the Rule is read, let them equally read these my words.

I forbid positively, in virtue of obedience, any of the Brothers, whether priests or laymen, to gloss over the Rule or my will, and say, "These words are to be understood in such or such a sense;" but as our Lord has given me the grace to write the Rule and these words clearly and simply, so let our Brothers under-

stand them with equal straightforwardness and simplicity, and put them in practice unto the end.

Whoever shall observe these things shall be filled with the heavenly benediction of the Father Most High, of His dearly-beloved Son, and of the Holy Ghost the Comforter, together with the virtues of the Saints. And I, Brother Francis, your poor and humble little servant, confirm, as far as I can, this holy benediction within you and without you. Amen.

CATECHISM

OF THE

RULE OF THE THIRD ORDER.

In order to make the Rule easier of comprehension to those who are seeking to enter it, we have arranged it in the form of "Question and Answer," according to D'Ozieri's method for postulants.

Q. What is the meaning of the Third Order of Penance?

A. It is a religious order for persons living in the world.

Q. Who was its founder?

A. St. Francis of Assisi.

Q. Why is it called the Third Order?

A. Because it is the third Order founded by the holy Patriarch.

Q. What are the two others?

A. That of the Friars Minor and of St. Clare.

Q. Are there many branches in the First Order?

A. Yes; three. The Friars Minor Conventual, Observantins, and Capucins.

Q. Have each of these branches the power

to admit persons into the Third Order, and to form them into a congregation?

A. Yes.

Q. Should Tertiaries, if admitted by different branches, be considered to belong to different Third Orders?

A. No; they form but *one* and the self-same Order, living under the same Rule, and participating in the same privileges and indulgences.

Q. Is the Third Order itself divided into different branches?

A. Yes; several. They are:

1. The regular Tertiaries of both sexes living in strict enclosure under the Rule of Leo X.
2. Tertiaries living in community with simple vows.
3. Tertiaries living in community without vows.
4. Secular Tertiaries living in the world.

Q. Are there not different branches of secular Tertiaries?

A. Yes; there are:

1. Secular Tertiaries who have taken the solemn vow of chastity, and have permission to wear publicly and habitually the habit of the Third Order.
2. Those who belong to a congregation but have not taken the vow.
3. Those who live separately without belonging to any community.

Q. What is the nature of the Third Order?

A. It is a middle state between the cloister and the world.

Q. Who gave the Rule of the Third Order?

A. St. Francis of Assisi himself, and Pope Nicholas IV. confirmed and reproduced it in his Bull of the 17th August 1289.

Q. Were there other Third Orders before the foundation of that of St. Francis of Assisi?

A. No. St. Dominic established about the same time what he called "The Militia of Jesus Christ;" but it was not organised into a Third Order till a later period.

Q. What are the conditions of admission into the Third Order?

A. A pure faith free from any taint of heresy, a Christian life, and an unblemished reputation.

Q. Are these conditions indispensable?

A. So much so, that should any of these qualities be found wanting even after profession, the Tertiary would be expelled the Order.

Q. Are persons who have once lived in scandal or heresy ineligible?

A. Not if they be sincerely converted and reconciled with God and His Church; and if they have persevered for a sufficient time in these good dispositions.

Q. What does the Rule prescribe to insure these conditions?

A. The Rule exacts a rigorous examination

into the faith and character of the postulant, and on his or her obedience to the Church.

Q. May not postulants sometimes be dispensed from this examination?

A. Yes, should their faith and piety be notorious.

Q. Must they fulfil any further conditions?

A. Yes; the postulant must give every information as to his or her fortune and position, and likewise study carefully the Rule, the statutes, and usages of the Order.

Q. Is anything else necessary?

A. Yes. The postulant must pay his or her debts, make restitution for anything unfairly acquired; and reconcile himself (or herself) with all those with whom he or she may have been at variance.

Q. Are persons of all classes and positions eligible for the Third Order?

A. Yes, provided they fulfil its conditions.

Q. Can anyone be admitted at once to profession in the Third Order?

A. No. The Rule exacts a year's novitiate, the time being reckoned from the day of clothing.

Q. May this Rule be dispensed with?

A. Yes; the time of novitiate may be shortened at the discretion of Superiors, but only in rare and exceptional cases, or should the novice be in danger of death.

Q. Should the profession have been made *in a case of* grievous sickness with the expecta-

tion of death, and the patient subsequently recover, would the said profession be valid?

A. The profession would be valid, but would have to be renewed at the term of the regular novitiate, to which the person so professed would return.

Q. What is necessary for the admission of a novice to profession?

A. That he or she should have fulfilled every condition and duty attached to the Rule.

Q. Are persons at liberty to give up the Third Order after their profession?

A. No; it is expressly forbidden to do so by the Rule, unless to enter some other religious community equally approved of by the Church.

Q. Would a Tertiary then be guilty of apostasy by leaving the Order to return to the world?

A. No; because secular Tertiaries are not bound by solemn vows as other religious are; therefore they would not be guilty of the sin of apostasy in quitting the Order; but they would thereby disobey the Rule, and be wanting in fidelity to grace.

Q. Does the Rule bind under mortal sin?

A. No; not even under venial sin, unless in those points which are equally the commandments of God and the Church.

Q. What are the duties imposed on Tertiaries by the Rule?

A. They are of two kinds: those that apply to all the Brothers and Sisters in the Order,

and those which only regard the Superiors in each congregation.

Q. What are the duties common to all?

A. Those that relate to God, their neighbour, and themselves.

Q. What are their duties towards God?

A. 1. To recite daily the Divine Office.

2. To go to Confession and Communion at least three times a year; namely, at Christmas, Easter, and Pentecost.

3. To assist at the offices of their parish church, especially during Advent and Lent.

4. To hear Mass every day when not absolutely hindered.

5. To say a Pater noster before and after each meal, adding a "Deo gratias" at the end.

6. To make every evening a rigorous self-examination on the faults of the day.

7. To avoid all oaths or swearing in their business or conversation.

Q. How is the Rule to be understood with regard to saying the Divine Office?

A. Those who are in Holy Orders must recite the Office in the Roman Breviary. The other Tertiaries should do the same; but if it be impossible, they are allowed to substitute the Office of our Lady, or the saying of so many Paters.

Q. What does the Rule say about these *Paters*?

A. The Rule enacts that those who cannot read, or are prevented from unavoidable causes from saying Office, must say 54 Paters,—12 for Matins and Lauds, and 7 for each of the other Offices. The "Gloria Patri" must be said after each Pater; and after the Pater of Prime and Compline, the "Credo" and "Miserere mei Deus" are to be added.

Q. May Tertiaries say the whole Office at once?

A. Yes, if they cannot do otherwise; but it is more according to the spirit of the Church to keep to the Rule in this respect.

Q. May the Office be said in English or French?

A. No. All Offices must be said in Latin; for Latin is the language of the Church.

Q. Should Tertiaries prefer saying Office to other prayers?

A. Yes, without a doubt; for Office is imposed upon them by their Rule, while other prayers are only imposed by their own will.

Q. May not the Little Office of the Blessed Virgin be substituted for the Divine Office?

A. Yes; it is allowable in certain cases, as is explained in the statutes approved by Paul III. in 1547, and by Innocent XI. in 1686.

Q. Are the sick bound to the recitation of Office?

A. No.

Q. Are the Tertiaries to keep to the three Communions fixed by the Rule?

A. No, certainly not; for bound as they are to advance more and more towards perfection, they must have recourse to frequent Communion to overcome their faults and be strengthened in all virtue. There are, besides, certain days defined by the statutes on which Tertiaries are bound to communicate.

Q. Is it absolutely necessary for Tertiaries to attend the offices of their parish church?

A. For the Pascal Communion, yes; but not for other offices, although for the edification of others it is better for Tertiaries to go to their own parish church, especially during Lent and Advent.

Q. Must they hear Mass every day?

A. Yes, whenever possible; because the Holy Sacrifice is the act which most promotes the glory of God and the salvation of souls.

Q. Why is the "Pater" necessary before and after meals? Would not other prayers be equally good?

A. We must always give the preference to those prescribed by the Rule, being assured that they are more pleasing to God.

Q. Is the daily self-examination a matter of obligation?

A. Yes; not only from its intrinsic necessity, but because it is prescribed by the Rule.

Q. Are there not some occasions when an oath is permissible?

A. Yes; in courts of justice, and when it is necessary for the preservation of reputation or honour.

Q. Why are Tertiaries forbidden to carry arms?

A. To avoid the duels which were of continual occurrence in the times of St. Francis of Assisi.

Q. Are Tertiaries, then, never allowed to bear arms?

A. They may, of course, do so if they should be in the army, or whenever it may be necessary to draw the sword in defence of the Church or their country.

Q. Does this clause in the Rule forbid other things to Tertiaries?

A. Yes; it forbids their taking part in seditious movements, secret societies, or revolts of any kind against constituted authority.

Q. Are Tertiaries obliged to attend the meetings of the congregation to which they belong?

A. Yes, both the monthly and special meetings.

Q. Should the Tertiaries disobey the summons, are they liable to any punishment?

A. Yes. The Father Rector may first warn and reprove them privately for their negligence; but should his warnings be disregarded, he must report them to the Council, who will impose a suitable public penance.

Q. What are the duties of Tertiaries towards their neighbours?

A. They must love their neighbours as themselves, and do unto all men as they would wish

to be done by. They should avoid all quarrels and litigation, and do nothing to the prejudice or injury of their neighbours. But their duties specially lie in their own families, and among the members of their Order.

Q. What ought to be their conduct in the bosom of their families?

A. Tertiaries should look upon themselves as called upon to exercise an apostolate in their own families, and in the circle in which they live. In their relations with their children, their servants, their workmen, their apprentices, or the like, heads of families, being Tertiaries, should rule with the greatest zeal, prudence, charity, and discretion, striving to make every member of their households devout and regular in the service of God, and setting them a good example in all things. Children, on the other hand, should pray for their parents, and strive, by affection and submission, to repay their love and care.

Q. What are the duties of Tertiaries towards each other?

A. To look upon themselves as members of one great family, bearing one another's burdens, loving one another, and living with each other in perfect peace and harmony.

Q. What is to be done when causes of discord arise between them?

A. The Father Rector is obliged by the Rule to interfere at once, and bring about a *reconciliation* as soon as possible.

Q. What are the best means of maintaining the spirit of love and union among the Tertiaries?

A. The monthly meetings, which keep alive these feelings of brotherhood and mutual sympathy. Together they pray; together they hear the word of God; together they consult about the charitable works in which they are mutually engaged; together they give their alms for the relief of their suffering members; together they decorate and ornament their chapels; and all these works, done together, act as links which draw them closer and closer towards each other.

Q. What is their duty towards their sick members?

A. To visit, console, and relieve them to the best of their ability; to exhort them to patience and resignation; to watch over them by night as well as by day, when necessary; and in cases of distress to give money, food, or any of the medical comforts they may require.

Q. What is to be done with those in their last agony?

A. To redouble their prayers; to inspire the dying with holy thoughts, making them repeat the names of Jesus, Mary, and Joseph; to clothe them in the habit; above all, to give timely notice to the Father Director or some other priest, so that the dying Tertiaries may not be deprived either of the absolutions or the last Sacraments.

Q. What are they to do when all is over?

A. After a short prayer for the repose of the soul of the dead, they are to prepare the body for burial by clothing it in the habit of the Order (if not already so dressed), crossing the hands, and placing on the breast a Crucifix and a copy of the Rule, and watching by it, thus exposed, until the funeral.

Q. What further duty is expected of them?

A. To assist at the funeral service, and, if possible, accompany the body to the cemetery; and afterwards to be present at the Mass which the congregation offers up for the deceased on the third and the seventh days after the death. Once a year they will recite fifty Psalms and Paters, with a "Requiem æternam," &c., for all Tertiaries living and dead. But the Father Director may commute these prayers at his discretion.

Q. Does the congregation, *as such*, have special prayers for the dead?

A. Yes. They must celebrate three Masses a year, with that intention.

Q. What are the duties of Tertiaries towards themselves?

A. To labour at their own sanctification by the exact observance of the Rule, being penetrated especially with its practices of penance and humility.

Q. What are these practices?

A. Fasting, abstinence, mortifications of all kinds, and eschewing worldly pleasures and *amusements.*

Q. What are the days of fasting and abstinence determined by the Rule?

A. Tertiaries must fast every day except Sunday, from the first Sunday in Advent till Christmas, and from Quinquagesima till Easter; also all Wednesdays and Fridays from All Saints' to the first Sunday in Advent; and all the Fridays in the year, unless Christmas-day falls on a Friday.

Q. Does fasting equally imply abstinence?

A. Assuredly; all flesh-meat is forbidden on fast-days.

Q. What are the legitimate reasons for obtaining dispensations from fasts and abstinence?

A. Health, journeys, watchings, great fatigues or other difficulties of position.

Q. May these dispensations, when granted, be used without scruple?

A. Yes, if the reasons alleged be genuine.

Q. Are any dispensations allowed by the Rule itself?

A. Yes; if Christmas-day falls either on a Friday or Saturday, and when any great feast occurs on a fasting-day.

Q. Are no others permissible?

A. Yes; the Rule gives dispensation to the sick, the very poor, to women with child, wet-nurses, and workmen engaged in laborious works, or dependent on their masters for their food.

Q. To whom must Tertiaries apply for such dispensations?

A. To the ordinary of the place, or the Father Director.

Q. What is meant by the ordinary?

A. The Father Guardian of a convent of the First Order, or the Father Director of the congregation.

Q. Have secular priests the same powers?

A. Yes; if these priests receive authority to that effect from the Superiors of the Order.

Q. What are the worldly pleasures forbidden by the Rule?

A. The Rule forbids Tertiaries to assist at licentious feasts or entertainments; it orders them likewise to abstain from balls, plays, and other places of public resort, unless with a special dispensation; and to prevent those about them from giving money towards such amusements.

Q. What are the penances imposed by the Rule?

A. They are of two sorts—those ordered by the Rule, and those left to the discretion of the Visitor or Director of the Order. The former consist in the recitation of so many Paters for certain omissions in the Rule. The latter are left to the Visitor, and must be proportioned to the gravity of the offence and the health of the penitent.

Q. What kind of penances are imposed by the Visitors?

A. The repetition of vocal prayers; certain *mortifications;* exclusion from the public meet-

ings; and lastly, expulsion from the congregation of the Third Order.

Q. What faults are sufficiently serious to provoke the latter?

A. Cases of heresy or public scandal, and obstinate persistence in evil or wrong-doing.

Q. How can Tertiaries give proof of humility?

A. By meekly accepting the penances imposed on them, and by generously performing them to the letter.

Q. Have they no other methods?

A. Yes. By practising mortifications in their daily life, and conforming to the spirit of the Rule in modesty and simplicity of dress and habits.

Q. Does the Rule enter into any details on this subject?

A. Yes. It prescribes that their clothes should be of common materials, and forbids everything that tends to foster self-love and vanity.

Q. Does the Rule make no exception to this?

A. No. The Rule makes no exception; but it leaves to the Father Director or Visitor the faculties to dispense the Tertiaries according to the circumstances of position, time, and place.

Q. Are Tertiaries obliged to accept any positions of dignity or trust in the congregation to which they may be elected?

A. Yes. The Rule enjoins their acceptance of such employments for the love of God with humility and simplicity, and their fulfilment with diligence and fidelity.

Q. Can a Tertiary not refuse the title of Rector out of greater humility?

A. No. In all cases simple, humble, unquestioning obedience is exacted by the Rule.

Q. Are the officers in the Third Order elected for life?

A. No; for three years.

Q. Who are these dignitaries?

A. The Father Rector, his assistant, and the members of the Council.

Q. By whom are they elected?

A. By all the professed Tertiaries at the general meeting, and by secret voting.

Q. On whom devolves the right to nominate the officers of the congregation?

A. On the Council.

Q. By whom are the elections to be confirmed?

A. By the Father Visitor, or by him who presides in his place.

CALENDAR

OF THE

CANONISED AND BEATIFIED SAINTS OF THE ORDER FOR EACH MONTH.

Taken from the Franciscan Martyrology, and approved by the Holy See.

JANUARY.

14. Blessed Bernard of Corleon,

CONFESSOR, OF THE FIRST ORDER.

Blessed Bernard was born at Corléon, in 1607, of good Christian parents. He learnt first the shoemaker's trade, with his father; but on the death of the latter, yielding to the impetuosity of his disposition, he embraced a military life, in which he acquired a high reputation for bravery and skill in the use of arms.

In the midst of a life of dissipation, he preserved a fervent devotion to a picture of our Saviour, and also to St. Francis; and he was always the protector of the aged, and of women and children.

Having wounded one of his fellow-soldiers mortally, in a duel which he had for some time refused to fight, he took to flight. Thereupon, reflecting on his state, and perceiving the dangers, both temporal and spiritual, by which he was surrounded, and being touched by the grace of God, he was converted, and entering the novitiate of the Capuchin Friars Minor, became a model of penance and regularity. He was filled with spiritual gifts, and was frequently ravished in ecstasies. He visited those that were sick and in prison, and worked a great number of miracles both before and after his death.

He fell asleep in the Lord, at the age of seventy-two, and was enrolled amongst the list of the Blessed, by Pope Clement XIII.

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16. St. Berardus and his Companions, martyrs, of the first order.

Commissioned by our holy Father St. Francis to preach the Christian faith at Morocco, Berardus, Peter, Accurtius, Adjutus, and Otho stopped at Seville, at that time in the possession of the Moors, intending to preach Jesus Christ to the barbarians. But the king, in great anger against them, ordered them to be cruelly scourged, and then had them taken to the frontiers of his kingdom. They then proceeded to Morocco; and on their arrival, carried away by the ardour of their zeal, they began to preach the gospel publicly, and openly attacked the Mahometan religion. They were arrested, thrown into a horrible dungeon, and subjected to the most inhuman treatment; after which they were conducted to the port, to be put on board and sent out of the country; but escaping from their keepers, they returned to the city, and began to preach as before. The prince, transported with rage, sentenced them to death; and they gave up their souls to God in the midst of the most unheard-of tortures. Their blood was, as it were, the first drops of that with which the Franciscan Order was destined at a later period to water so liberally the shores of both the Old World and the New, for the propagation of the faith.

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28. Blessed Matthew of Agrigentum, confessor, of the first order.

Blessed Matthew of Agrigentum gave signs of great piety from his earliest infancy. At the age of eighteen,

he renounced riches, position, and the pleasures of the world, and joined the Friars Minor Conventual, where he was professed. He was sent to Spain to complete his studies, and was there raised to the priesthood. Struck with all he heard of St. Bernardin of Sienna, he exchanged into the Friars Minor Observantins; and in company with that great servant of God, he travelled into every part of Italy, giving the greatest edification by the ardour of his zeal for the salvation of souls. On his return to Spain, he introduced the strict observance into a great many convents; he then proceeded to Sicily, where his efforts were crowned with a like success. On the death of the Bishop of Agrigentum, he was appointed his successor, to the great satisfaction of the people. Alphonso, king of Arragon, agreed to his election, and it was ratified by Pope Eugenius IV. He applied all his energy to the reëstablishment of ecclesiastical discipline. But it pleased God that he should for a time suffer under a false and cruel accusation, which obliged him to appear in Rome and justify himself. The Sovereign Pontiff proclaimed his innocence, and sent him back to his Church. Some years later, worn out with labours and austerities, he departed this life. The miracles which he worked during his life were yet more plentiful after his death. Clement XIII. sanctioned the honours which were paid him from the first; and Pius VII. approved the lessons read at his Office.

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30. St. Hyacinth of Mariscotti,

VIRGIN, OF THE THIRD ORDER.

She entered the Convent of St. Bernardin at Viterbo when quite young, and made her profession in the Third Order of St. Francis. After having lived some years in thoughtlessness and dissipation, she turned to

God with her whole heart, and continued in prayer and penance until her death, which took place on the 30th of January 1640.

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31. Blessed Louisa of Albertoni, widow, of the third order.

She was born in Rome in 1474. Whilst very young she was married to James of Cithara. Of noble birth, and possessed of ample fortune, she never allowed herself to deviate from the strict rules of simplicity and modesty which she had laid down for herself, and she carefully avoided mixing in the pleasures of the world. She had three daughters, whom she brought up in the fear and love of God. She was only 32 years of age when death deprived her of her husband; and she immediately took the habit of the Third Order. It was her custom to rise every morning before daybreak, and after performing her religious duties, she devoted the rest of the day to works of mercy. Blessed Louisa especially made it her object to preserve young girls of the poorer classes from the corruption of the world, either by procuring their admission into convents, or by giving them dowries and getting them married.

She died on the 31st of January 1533. Her remains are preserved in the Church of the Franciscan Convent on the banks of the Tiber, in Rome.

FEBRUARY.

1. Blessed Andrew, Count of Segni, confessor, of the first order.

Descended from an illustrious family, and related to Popes Innocent III., Gregory IX., and Alexander IV.,

at a very early age he resolved to consecrate himself to the service of God. Despising the promises of the world, and refusing the pleasures and enjoyments that the position of his family would have secured him, he joined the Order of Friars Minor, and was sent to the Convent of San Lorenzo, founded by St. Francis himself. Having discovered a small gloomy cavern, of unprepossessing appearance, amongst the rocks of the Apennines, he made his abode there, and gave himself up to contemplation and the practice of the most rigid austerities. He suffered much from the persecution and repeated assaults of the devil; but his constancy was not to be shaken. He was gifted with a powerful and brilliant intellect, and wrote a celebrated work on the Blessed Virgin. Boniface VIII., his nephew, wished him to enter the Sacred College and be made Cardinal; but this he steadily refused. After a life of holiness, he died on the 1st of February 1302; venerated by the people, who flocked in crowds to his tomb, where the most wonderful miracles were worked daily. Pope Innocent XIII., of the same family, placed him on the list of the Blessed.

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3. Blessed Oderic of Pordenone,

CONFESSOR, OF THE FIRST ORDER.

He was born towards the end of the thirteenth century. After a childhood and youth spent in the exercises of piety, he entered the Order of Friars Minor, where he added to the austerities of a Rule already extremely severe, and edified the brethren by his profound humility; he invariably refused every post of authority, practised the strictest poverty, and always went about barefoot. After preparing himself by a re-

treat, he went to evangelise Asia Minor, Armenia, Media, and Persia, and making his way into Tartary, he traversed China, India, and all the adjacent islands. The Emperor of Tartary, who at that time protected the Christians, professed great affection for Oderic. This true servant of God, after having spent three years at Cambalek, the seat of his mission, returned to Italy in 1330. He set out for Avignon, intending to give an account to the Pope of his mission to Tartary; but he fell sick at Pisa, and returned to the Convent of Udina, where he died on the 14th of January 1331. The Holy See sanctioned his Office in 1755.

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4. St. Joseph of Leonissa,

CONFESSOR, OF THE FIRST ORDER.

Born of pious parents, in good circumstances, he was distinguished from his earliest childhood by his great virtues, and by the practice of fasting and good works. At the age of twenty-two, refusing a brilliant alliance that was offered him, he joined the Capuchin Friars Minor. His life there was even more severe than the Rule required. He lived on stale vegetables and mouldy bread, and drank only water. He often went six or eight days without taking any nourishment, wore a rough hair-shirt, and used the discipline until the blood flowed. Sent as a missionary to Constantinople, he brought back to the Christian faith a great many apostates, and rekindled the courage of wavering Christians. This valiant athlete of Jesus Christ was seized by the Mahometans, who hung him by the right hand and foot to an iron hook fastened to a beam, and lighted a fire underneath him with green wood, that he might *be suffocated by* the smoke. After remaining three days

in that state, an angel delivered him, and he returned to Italy with a martyr's glory. He continued to preach for many years, and set himself rigorously against theatres, dances, and public amusements. Like an indefatigable apostle, he allowed himself to be hindered neither by heat nor cold, and never relaxed his life of penance and mortification. He performed innumerable miracles during his life, and after his death Clement XII. placed him amongst the number of the Blessed, and Benedict XIV. enrolled him amongst the Saints with the greatest solemnity.

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5. Blessed Peter Baptist and his Companions, martyrs, of the first and third orders.

Blessed Peter Baptist, of the First Order, went to preach the Gospel in Japan, taking with him five religious of the First Order and seventeen Tertiaries. All of them were seized by the infidels and imprisoned together in the same dungeon; and after suffering the tortures of a rigorous confinement for some time with invincible courage, they were all condemned to be crucified. But before carrying out their sentence, they were led through the streets of all the principal towns with their hands tied behind them, and a halter round their necks. Everywhere they were overwhelmed with abuse and ill-treatment. On their arrival at Nangasaki they were crucified, and each was transfixed by two spears. They died singing hymns of praise to God. Pope Urban VIII. sanctioned the honours paid them.

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7. Blessed Antony of Stronconio, confessor, of the first order.

Born of a noble and ancient family, in the diocese of

Narni, he was early trained to piety by his parents, and devoted himself from his youth to solitude, prayer, and fasting. At the early age of twelve he resolved to join the Friars Minor Observantins. He presented himself to the warden of the convent, who refused him two or three times on account of his youth, but at length yielded to the pressing entreaties of Antony, and admitted him to the novitiate. Antony fully realised the expectations to which his early piety had given rise. He was at all times remarkable for extreme modesty and rare humility. Notwithstanding unusual talents, and the superior education he had received, he preferred remaining a lay brother, and being given the most menial offices. After a time he was sent to Corsica, where he won the love and respect of the people by his virtuous example. On his return to Italy he was sent to the Convent of the Prisons at Assisi, where he lived thirty years, edifying all by his many virtues, and especially by his unvarying obedience.

He kept so strict a guard over his eyes, that for forty years they never rested on the face of a woman. He was transported with joy whenever he was allowed to serve at Mass.

On the 7th of February 1461, full of virtue and good works, he commended his soul to God. The Apostolic See sanctioned his Office in 1687.

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11. Blessed Viridin of Chateau Florentin, virgin, of the third order.

Received into the Third Order in the flower of her age, she preserved her virginity by sheltering it under the safeguard of penance. Many miracles were worked by her during her life, and after her death their number was not diminished.

She died in 1242. The Church has sanctioned her Office.

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13. Blessed Angela of Foligno,
widow, of the third order.

Her family was one of distinction in Umbria. In the early part of her life she gave herself up to the vanities of the world; but the death of her husband and of her only son roused her from the state of carelessness in which she was living. She renounced all vain pleasures, adopted the habit of the Third Order of St. Francis, and spent the remainder of her life in the exercise of penance and good works. She bore with heroic patience and fortitude the most terrible interior trials, and was ever a mother to the poor.

She died on the 4th of January 1309.

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15. Translation of St. Anthony of Padua.

A year had hardly elapsed since the death of St. Anthony of Padua, when Pope Gregory IX. enrolled him in the catalogue of Saints. In 1263 St. Bonaventura, Minister General of the Order, opened his tomb, in order to transfer the holy relics with all solemnity to the magnificent basilica, in which they repose to this day. The whole body was reduced to ashes, with the exception of the tongue, which was found fresh and bright-coloured. The holy doctor took it up in his hands, and shedding tears, he kissed it with great affection, exclaiming, "O blessed tongue, ever employed in praising God and causing Him to be praised by men! We have now a clear proof how precious thou art in the sight of God."

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His translation is commemorated on this day throughout the whole seraphic Order.

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16. Blessed Philippa Mareri,

VIRGIN, OF THE SECOND ORDER.

Sprung from a noble family, her childhood and youth were passed in exercises of piety, and from her earliest years she applied herself to the diligent study of the Scriptures. Despising the world and its vanities, she refused several brilliant alliances that were proposed for her, and kept herself apart in the most retired corner of her father's house. After a time, desiring yet stricter solitude and separation from the world, she took up her abode, in company with a few other women, in a cavern on a neighbouring mountain. Her brother, moved with admiration for her great piety, bestowed on her an ancient monastery and church. There she established herself with her companions, and adopted the Rule of St. Clare. Her life was one unceasing course of prayer, tears, and penance. She prayed incessantly for the conversion of sinners; she was most liberal in her alms to the poor; and God bore witness to the holiness of His servant by granting that the most glorious miracles should be worked by her. She had the gift of prophecy also, and was able to read the inmost thoughts of the heart.

She breathed her last on Feb. 16th, 1236.

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19. St. Conrad of Placenzia,

CONFESSOR, OF THE THIRD ORDER.

He left his native country and went to Rome, where *he took* the habit of the Third Order of St. Francis.

From thence he went to Sicily, where he lived a life of severe penance, and died in the odour of sanctity, in the valley of Nolo, near Syracuse, on the 19th of February 1351.

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23. St. Margaret of Cortona,

PENITENT, OF THE THIRD ORDER.

After wasting the early part of her life in dissipation and pleasure, she was converted. She then took the habit of the Third Order of St. Francis, placed herself under the direction of the Friars Minor, and expiated the sins and offences of her youth by the most severe penance. It pleased God to bestow upon her the gift of miracles, and she brought back to Him many poor erring souls. She died at Cortona on the 22d of February 1297. Benedict XIII. canonised her on Whitsun-day, the 16th of May 1728.

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25 (in Leap-year 26). Blessed Sebastian of the Apparition,

CONFESSOR, OF THE FIRST ORDER.

This great servant of God was born in the diocese of Orense, in Spain. His parents, poor in this world but rich towards God, trained him early to exercises of piety. His occupation was that of a shepherd; he kept his father's flocks, and growing up thus in solitude he applied himself constantly to prayer and contemplation. After a time, hoping to assist his parents in their poverty, desirous also of winning souls to God, and attracted by the marvels that were related of the New World, he went to Mexico. Full of courage and energy, he explored forests and tracts till then untrodden by

the foot of man, and in a short time amassed an enormous fortune. His liberality to the poor, to widows and orphans, and to all in distress, spread the fame of his virtues and piety over the whole country. He married twice; and each time resolved to live a life of chastity, and faithfully kept his resolution. After the death of his second wife, he gave up his whole fortune to the Nuns of St. Clare, and himself entered the Order of the Friars Minor. He was incessantly tormented by the assaults of evil spirits, who were, however, completely overcome and conquered by him. After a life of holiness, distinguished by many miracles, he fell asleep peacefully in the Lord at the age of 100. Pope Pius VII. numbered him amongst the Blessed.

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26 (in Leap-year 27). Blessed Antoinette of Florence,

WIDOW, OF THE THIRD ORDER.

She was noted from her infancy for contempt of the world and its pleasures, charity to the poor, and a fervent love of prayer. On the death of her husband, her sole thought was to carry into effect the pious desires which her duty to him had hitherto prevented, and she took the habit of the Third Order in the Convent of St. Elizabeth. Her rapid growth in holiness caused her to be appointed to govern successively the convents of Foligno and Aquila, where, under the direction of St. John of Capistran, she founded a convent of the Second Order. She fell asleep in the Lord on the 28th of February 1472, in the seventy-first year of her age. The worship that has been paid her from time immemorial *was sanctioned* by Pope Pius IX. in 1847.

27 (in Leap-year 28). BLESSED JANE OF VALOIS, WIDOW, OF THE THIRD ORDER.

She was of royal descent, and married Louis, duke of Orleans, afterwards King Louis XII. of France. Surrounded by the grandeur of a court, she retained the most perfect simplicity, and she bore the severest trials with wonderful patience and resignation. Obliged to separate from her husband, by a decree of the Court of Rome which declared their marriage null and void, she returned thanks to God, and retired to Bourges, where she lived a holy life in the Convent of the Annunciation, which was founded by her. As she was of the Third Order, she wished the convent to be under the direction of the Friars Minor. Pope Alexander VI., of whom she solicited the favour, granted it, and at the same time approved her Rule. Her life was one unbroken succession of good works and of self-denial. She was only forty when God called her to Himself, to crown her virtues in heaven, in 1505. Benedict XIV. solemnly sanctioned, in 1742, the worship that had been offered her from time immemorial.

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28 (in Leap-year 29). BLESSED THOMAS OF CORI, CONFESSOR, OF THE FIRST ORDER.

He was born in the diocese of Velletri, and at an early age gave presage of the high sanctity which he was afterwards to attain. From his infancy he manifested so great a purity of heart that he was known by his fellow-citizens as "the holy and innocent youth." After the death of his parents, he set his worldly affairs in order and joined the Friars Minor Observantins, amongst whom he made his profession. Some years afterwards he was raised to the priesthood. He then

retired, with the permission of his Superiors, to the Convent of Civitella, near Subiaco, which had just been turned into a convent of Recollets. He gave himself up with great ardour to the practice of contemplation and penance. Unwearied in the midst of the most arduous works, he subdued his body by the use of the hair-shirt and frequent disciplines, and by an almost perpetual fast. His extreme love of poverty induced him to strip himself of everything, and he incessantly complained that he was not allowed really to suffer want. He worked great miracles, recalled the most hardened sinners to God, and gave much edification to his brethren by the holiness of his life. At length, exhausted by watchings, fastings, and labours, he died in his Convent of Civitella, at the age of seventy-four, on the 16th of January 1729, and was solemnly beatified by Pope Pius VI.

MARCH.

1. Blessed Mathia Nazarei de Matelica, virgin, of the second order.

Born of noble and pious parents, she passed her childhood in the practice of devotion, with the firm resolution of having no other Spouse than Jesus Christ. Having therefore refused one of the richest alliances in the country, she fled secretly from the house of her father, and took refuge in the Monastery of St. Mary Magdalen, in which the Rule of St. Clare was followed. After her novitiate, she made her solemn profession, and almost immediately, in spite of her opposition, her companions elected her abbess of the convent, with the approbation of the Bishop of Camerino. She was remarkable for her prudence, her sweetness, and the ten-

der charity with which she reproved her Sisters. She kept constantly before her eyes the Passion of our Lord, and shed abundant tears, which were frequently followed by deep ecstasies. Her humility made her seek constantly to fulfil the lowest offices of the monastery. At length, feeling her end approaching, she entreated her Sisters to persevere in charity, obedience, poverty, and in the most perfect unity; then her soul took its flight to heaven, where the crown of glory and immortality awaited her. Clement XIII. solemnly approved the devotion which was paid her.

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2. Blessed Eustochia,

VIRGIN, OF THE SECOND ORDER,

Was born at Messina, of the illustrious Roman family of Colonna. Gifted with rare beauty, and remarkable from her earliest youth for great virtue, several princes sought her hand in marriage; but she refused them all, and retired to the monastery of the Basilians at Messina. Ardently desirous of devoting herself to her Heavenly Spouse in the rigour of penance, she passed soon afterwards into a new monastery of the Poor Clares, with the permission of Pope Callixtus III. In the midst of many trials and vexations occasioned by her former companions, she made rapid progress in all the virtues of the cloister. She was soon after elected Abbess of the new monastery, but in that position was more humble than ever, wishing only to be the servant of all her Sisters. She had a tender devotion to the Blessed Virgin, and frequently recited the Angelic Salutation. She had attained her fifty-fourth year (being daily enriched with fresh merit), when she died on the 20th December 1500, and numerous miracles were wrought

at her tomb. She was beatified by Pope Pius VI., who approved of the Office and Mass composed for her festival, for the celebration of which he gave permission to the Order of Friars Minor and the clergy of Messina.

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3. Blessed Rizzerius de la Muccia, confessor, of the first order.

Born in the diocese of Camerino, he studied at Bologna. He and a fellow-student, Blessed Pélérino of Falerona, were present at a sermon preached by our Seraphic Father, and immediately presented themselves to him, and received from him the holy habit of the Friars Minor. Rizzerius made rapid progress in virtue under the conduct of that excellent guide. He devoted himself to preaching, and was made Provincial of the Marches of Ancona: he lived always in the most pious intimacy with his holy Founder. God permitted him, for his greater perfection, to be assailed by the most fearful temptations; but he overcame them by prayer, fasting, and all kinds of austerities. He prayed almost unceasingly. He was present at the death of St. Francis, and continued in the practice of all virtues until, loaded with merits and graces, he yielded up his soul to God in 1236. His memory was held in veneration throughout the land; and Pope Gregory XVI. confirmed a decree of the Council of Rites, which sanctioned the devotion.

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5. St. John-Joseph of the Cross, confessor, of the first order.

He was born in the kingdom of Naples, of an ancient family distinguished for its hereditary virtues. From his infancy he abstained from the natural amusements

of his age, and laboured zealously to acquire the most solid virtues. He drew, from meditation on the sufferings of our Lord and on the mystery of the Holy Eucharist, a deep and sincere contempt of himself and love of self-denial.

He enrolled himself amongst the Friars Minor under the reformed rule of St. Peter of Alcantara. He was soon noticed by his superiors, and employed by them sometimes to found new convents, sometimes to restore religious discipline in those where laxity had been introduced. Contrary to his own inclination, he was appointed Minister Provincial of the province of Naples, and followed zealously the footsteps of St. Peter of Alcantara in the paths of contemplation and penance. He received from God the gift of prophecy, had frequent ecstasies, and, after a life wholly consecrated to the glory of God and the salvation of souls, he died at the age of forty-eight, of an attack of apoplexy, on the 5th of March 1734. Pius VI. placed him in the rank of the Beatified; and he was solemnly canonised by Gregory XVI. on Trinity Sunday 1839.

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6. St. Colette,

VIRGIN, OF THE SECOND ORDER.

She was born at Corbie, in the diocese of Amiens, and from her earliest childhood devoted herself to works of charity. Assiduous in prayer, she sought out solitary places, and afflicted her weak body by long fasts, hair-shirts, and iron chains. After the death of her parents she divided her property amongst the poor, took the habit of the Third Order, and shut herself up in a narrow cell, where she redoubled her prayers and her austerities. For some time she resisted a command of God to undertake the reform of the convents of St.

Clare, fearing that what seemed to her a divine revelation might be an illusion. But at length convinced by evidence she could not mistake, and strengthened by the approbation of the Sovereign Pontiff, she applied herself to the work, reformed a considerable number of ancient convents and founded several new ones. In the midst of her long and painful journeys she never relaxed the austere life which she had embraced. She died on the 6th of March 1447, at Ghent, in the convent she had founded there. Her body was some time later carried to Poligny, where it remains to this day, held in high veneration by the people. She was raised to the rank of Saint by Pius VII. on the 24th of May 1807, after the process of her canonisation, when many astounding miracles and prodigies were brought to light.

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9. St. Frances,

WIDOW, OF THE THIRD ORDER.

From her earliest childhood she gave the brightest example of every virtue. Disdaining the pleasures and vanities of the world, she took delight only in solitude and prayer. At the age of eleven she formed the project of consecrating her virginity to God and entering a convent; but yielding to the wishes of her parents, she consented to marry Laurent de Pontes, a young man whose nobility of character equalled his large fortune. Before her marriage she drew up for herself a most severe rule of life, to which she rigidly adhered. Enrolled for some length of time in the Third Order, she never frequented theatres or any other amusements, and sought most zealously to withdraw the Roman ladies from the temptations of the world. She founded a house of Oblates, in Rome, under the rule of

St. Benedict, of the Congregation of Mount Olivet. She bore the exile of her husband with courageous resignation; and after his death she presented herself barefooted and with a cord round her neck at the gate of the Oblates, and besought of them the favour of being admitted amongst them. Her humility, her spirit of prayer, her love of poverty, and the tender charity with which she sought to relieve the unfortunate, shed a glory around her and on the house of which she had a right to be considered the foundress. God rewarded her with many graces and with the gift of miracles. She enjoyed frequent ecstasies, and lived in intimate union with her guardian angel. She became as celebrated for her virtues as for her miracles, and departed this life in the fifty-sixth year of her age. Pope Paul V. placed her amongst the number of the Saints.

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11. St. Catherine of Bologna,

VIRGIN, OF THE SECOND ORDER.

She was the child of John of Ferrara and Bonaventura of Bologna. Favoured from her birth with heavenly graces, her mother took her at the age of twenty to the monastery of St. Clare of Ferrara. There she took the habit, and being professed, edified her companions by the brilliancy of her virtues. She was so profoundly humble, and she had so great a love of poverty, that she sought with holy avidity for the most worn-out clothes and the most abject employments. She had a tender compassion for sinners, and did not cease to pray for them. The secrets of hearts were made manifest to her. God showed her the soul of the Bishop of Ferrara rising towards heaven like a brilliant star. Three times she fell into an ecstasy, and heard the

celestial choirs of angels during the Holy Sacrifice of the Mass. She had the consolation of bringing back her brother to God, Who gave her the assurance of his salvation. Touched by all that they heard related of the sanctity of Catherine, the inhabitants of Bologna built a convent for the Poor Clares, and Catherine came from Ferrara with fifteen of her companions to take up her abode in it. She was the first abbess, and governed the community for twenty-eight years. Feeling her end approaching, she called the Sisters round her, and exhorting them to persevere in the strictest observance of their Rule, she breathed her last. Clement XI. placed her in the calendar of the Saints, with all the solemnity which the Church employs in the canonisation of the servants of God.

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13. Blessed Roger of Todi,

CONFESSOR, OF THE FIRST ORDER.

Full of admiration for our blessed Father St. Francis, he received the holy habit of the Order from the hands of that glorious patriarch, and studied under him those virtues so distinctive of the true Friar Minor—humility, self-renunciation, and the spirit of poverty. His charity was remarked by our blessed Father, who sent him to Spain, where he contributed greatly to the advancement of the Order, while conforming himself exactly to the instructions given him by St. Francis on his departure. God favoured him with the gift of prophecy, and numerous miracles were wrought by him after his death, which took place in 1236.

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14. Translation of St. Bonaventura.

This seraphic doctor died at Lyons in 1274. Five

hundred and sixty years later his precious remains were removed to the new church which the piety of the faithful had erected in his honour. His head was found in a perfect state of preservation; the Lord, who is honoured in His Saints, testifying by this miracle to the holiness of His faithful servant.

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16. BLESSED PETER OF SIENNA,

CONFESSOR, OF THE THIRD ORDER.

A simple and truly humble man, he worked for his own living. He joined the Third Order; and full of the spirit of its blessed Founder he devoted himself to the practice of good works and to penance. Living secluded from the world, he took delight in prayer and fasting. At length, endowed with all virtues, and strengthened by the last Sacraments, which he received with the most lively faith and the deepest humility, he expired on the 4th of December 1289.

The Sovereign Pontiff Pius II. rendered public homage to his sanctity in a discourse which he pronounced in the basilica of Sienna; and Pius VII., in 1802, authorised the devotions paid to him, with the Office and Mass composed in his honour.

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18. BLESSED SALVATOR D'HORTA,

CONFESSOR, OF THE FIRST ORDER.

He took the holy habit of the First Order at the age of twenty. His life flowed on, as his youth had done, in the most perfect innocence. Austere and mortified in his habits, and constant in prayer, he held ineffable and ecstatic communion with our Lord and

with His Blessed Mother. He never held other offices than those of cook, gardener, collector, and porter; but in them all he gave the greatest edification to his Brothers, and also to all with whom he was brought in contact in the world. He fell asleep in the peace of God in 1577, and Pope Clement XI. placed him amongst the number of the Beatified.

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20. Blessed John of Parma,

CONFESSOR, OF THE FIRST ORDER.

John was very young when he entered the Order of the Friars Minor. Endowed with unusual talents, he taught theology at Bologna, Naples, and Rome, where he was as much noted for his virtues as for his learning. Elected General of his Order, he travelled on foot through the different provinces, in order to visit the convents and to confirm them in their Rule. The King of France, and many of the Popes, had the greatest confidence in him: one of them intrusted to him an important mission in the East, where he was looked upon as an angel of peace sent from heaven. He was present at the Council of Lyons, where he was much esteemed on account of his sanctity and learning. As he was preparing to set out for Greece, he was taken ill, and died at Camerino. Pius VI. beatified him, and approved the Office for his festival.

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22. St. Benvenuto Bishop of Osino,

CONFESSOR, OF THE FIRST ORDER.

He enlisted in the valiant army of the Friars Minor, and edified his brethren by the most strict observance

of the Rules, until Urban IV. appointed him, in spite of all his opposition, to the bishopric of Osino. He continued to wear the habit of his Order, and, as a Bishop, was unchanged from what he had been in the cloister. Finding that his last hour was approaching, he had himself carried into his church, and desired to be laid on the bare ground. Strengthened by the Sacraments of the Church, he breathed his last in 1276, in the midst of the prayers and chants of the clergy and people.

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24. St. Bentivoglio of Bonis, confessor, of the first order.

Born towards the close of the twelfth century, this Saint passed his early life in the practice of piety. Affected by all that he heard of the sanctity of our blessed Father, he sought and obtained from him the habit of the Friars Minor, and took the vows in a rapture of ecstatic joy. Throughout his life he was a perfect model of humility, patience, simplicity, obedience, mortification, and charity. He had a special gift for speaking of the things of God. No one could hear him without glowing with the holy ardour of divine love. We shall say nothing of his austerities, for they surpassed all that can be imagined; therefore God loaded him richly with graces. On Christmas-day he yielded his soul into the hands of his Creator, and entered on the possession of the eternal riches prepared for him. Pope Pius IX. has sanctioned the devotion paid him from time immemorial.

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27. Blessed Pélérino of Falerona, confessor, of the first order.

Pélérino studied theology and civil law, and took his degree as doctor. He was the friend of Blessed Rizze-

rius, and went with him to St. Francis, to beg the favour of being admitted into his Order. His request was granted, but only on condition that he should be a lay-brother.

Pélérino joyfully accepted this condition. He made rapid progress in the spirit of humility, poverty, and mortification. He asked and obtained permission to visit the holy places; his heart burned with love, and he longed to lay down his life for the love of Him who died for all men. Returning to Italy, Pélérino passed his life in seclusion; and full of merit before God, he fell asleep peacefully in the Convent of St. Severino.

His mortal remains were placed by St. Bonaventura under the high altar, where he has rested more than 600 years. Yielding to the entreaties of the Archbishop of Fermo, the Bishop of St. Severino, the Conventual Friars Minor, and the whole of the clergy, Pius VII. beatified him on the 28th of July 1821.

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28. Blessed Mark of Monte Gallo,

CONFESSOR, OF THE FIRST ORDER.

This servant of God was a doctor. His parents had forced him to marry; but in concert with his wife, who entered a convent of St. Clare, he distributed all his goods amongst the poor, and then took the habit of the First Order. Not long after, his prudence and charity being acknowledged and admired by all, he was made warden of the monastery. At all times humble and mortified, he considered himself as far below all his Brethren; and yet he was most energetic in enforcing regular observance of discipline.

Whilst preaching at Vicenza, he was seized with a spasm of the heart, and died full of years and merit, as

he had foretold, on the 19th of March 1497. Gregory XVI. allowed the Friars Minor to celebrate his festival with a special Office.

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29. Blessed Paulina of Gambara-Costa, widow, of the third order.

She was born at Brescia during the fifteenth century. She neither allowed herself to be dazzled by the false glitter of riches, nor by the pleasures and honours of the world; but being resolved to persevere in the love and service of God, she embraced the Rule of the Third Order. Obliged against her will to marry, she suffered much through her husband and his family; but she never failed in the spirit of meekness and gentleness which she learned from constant meditation on the life of our Lord. She departed this life in 1505. Gregory XVI. approved the devotion to her and her Office by a decree of the Sacred Congregation of Rites.

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30. Blessed Amedeus IX. Duke of Savoy, confessor, of the third order.

Amedeus gave brilliant tokens of sanctity from his earliest years; for, trained to piety by his parents, Louis of Savoy and Anne, daughter of the King of Cyprus, he gave himself up with incredible ardour to the service of God. After the death of his father, he banished from his court all whose morals were at all doubtful; he considered himself the steward of the poor, and was most liberal in his alms, waiting on them and attending to their wants himself. He went to visit the tombs of the Apostles with the greatest devotion, in the garb of a poor pilgrim. Accompanied by his wife,

the virtuous Yolande, eldest daughter of the King of France, he went on foot to Chambéry, to venerate the Sudarium there, which bears the impress of our Lord's Passion. He wished to join the expedition sent against the Turks by Pope Pius II.; but shortly after, feeling his end approaching, he ordered his tomb to be prepared, and died at Verceil, on the 30th of March 1472, enriched with virtues and merits. Innocent XI. allowed his Office to be said throughout the whole duchy of Savoy.

APRIL.

3. St. Benedict of Philadelphia,

CONFESSOR, OF THE FIRST ORDER.

Benedict was born in the diocese of Messina, of Moorish parents. From his earliest youth he feared God and kept His Commandments. When death carried off his parents, he sold all his possessions, and aspiring to a higher degree of sanctity, he embraced a hermit's life. After a time, however, he entered a convent of Friars Minor, in the capacity of lay-brother. His love of God was so fervent that he was unable to restrain his sighs and tears, and he was often favoured with the most abundant heavenly consolations. It happened that the convent was at that time undergoing a reform, and he was appointed president. In the exercise of his duties he displayed a zeal, prudence, and charity which excited universal admiration. At the age of sixty-five he was attacked by a mortal sickness, received the last Sacraments, and expired on the 4th of April 1589. His memory has always been held in the greatest veneration all over the world.

Pius VII. inscribed his name in the chronicle of Saints in 1807.

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6. Blessed Jane of Signa.

VIRGIN, OF THE THIRD ORDER.

Born at Signa, near Florence, of very poor parents, in her early youth she was a shepherdess. She delighted in this humble employment, as affording her greater facilities for prayer. Having taken the habit of the Third Order, she retired to a narrow cell, where she lived as a recluse for nearly forty years, in the closest union with God. Renowned for prodigies and miracles, she died on the 9th of November 1307, at the age of sixty-three. Pius VI. sanctioned the public worship that the people had paid her for five centuries.

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8. Blessed Julian of St. Augustin,

CONFESSOR, OF THE FIRST ORDER.

He was born in Spain. His father was a native of Toulouse in France. His youth gave indications of his future holiness. At the age of seventeen he entered the Convent of Sta. Maria of Salceda, of the Friars Minor Observantins. He went through the novitiate there; but it pleased God to try him by suffering him to be expelled. This trial did not shake him from his resolution. On the contrary, he retired to a neighbouring mountain, where he built himself a little cell with the branches of trees. He passed whole days and nights in prayer, and went every day to the gate of the convent, to take part in the distribution made to the poor. Touched at so much virtue, the friars took him back into the no-

vitiate. From that time he made rapid progress in the way of perfection. His fasts and austerities were something terrible. But he was only severe towards himself: to the brethren he was invariably gentle and full of charity. At length, loaded with merit and noted for miracles, he fell asleep in the Lord on the 5th of April 1495. Pope Leo XIII. placed him with all solemnity on the list of the Blessed in the year of the Jubilee 1887.

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11. Blessed Angel de Chivasso.

CONFESSOR, OF THE FIRST ORDER.

Springing from a noble family of Piedmont, Angel had been gifted by Heaven with the most pious dispositions. He encouraged and cultivated them carefully: took his degree in theology and in civil and ecclesiastical law at Bologna, and was raised to the dignity of senator.

But at the age of thirty, desirous of saving his soul, he relinquished his post, renounced his rich patrimony, and took the habit of St. Francis amongst the Friars Minor Observantins. Prayer, fasting, and austerities were his delight. His Superiors intrusted him with the charge of preaching and teaching the Word of God. He was the fourth Vicar-General of the Observantins. Pope Sixtus IV. authorised him to preach a Crusade against the Turks, who were ravaging the coasts of Italy; and Innocent VIII. appointed him Nuncio and Apostolic Commissary to extirpate the heresy of the Vaudois, which was beginning to spread into the states of the Italian peninsula.

Sinking beneath the weight of years and of labours, he finally died at Coni in 1495. Pope Benedict XIII. sanctioned canonically the devotion which was paid to him.

15. Blessed Lucius, or Luchesius,
CONFESSOR, OF THE THIRD ORDER.

Lucius was the first who ever received the habit of the Third Order from the hands of our Seraphic Father: faithful in corresponding with every inspiration of grace, he reaped an abundant harvest of good works, and departed to heaven on the 28th of April 1242, there to receive the reward of his labours.

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16. Blessed Peter of Treia,
CONFESSOR, OF THE FIRST ORDER.

While still young, he adopted the Rule of the Friars Minor. After some time passed in the cloister, during which he laid up an abundant store of virtue, this glorious servant of God devoted himself to missionary work, and recalled innumerable souls to the paths of holiness who had fallen victims to their own passions. Mortified in his habits, treating his body like a revolted slave, and filled with contempt for himself, he was favoured with frequent ecstasies, and held intimate communion with the Archangel St. Michael. After a life of singular purity and holiness, he committed his soul to God, who was pleased to testify to the holiness of His servant by the miracles which were worked at his tomb. On the 11th of September 1793, Pope Pius VI., after careful canonical investigation, sanctioned his Office.

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18. Blessed Francis of Fabriano,
CONFESSOR, OF THE FIRST ORDER.

He became a fervent imitator of St. Francis of Assisi, whose Rule he had adopted. Like that Seraphic Father, he desired only to be the herald of the great King.

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He was an indefatigable missionary, and a model of all the virtues of the cloister. His mortification was excessive; his humility put the most fervent to shame, and his patience enabled him to bear every trial with unalterable gentleness. He fell asleep in peace in the Lord, about the year 1322. The Conventual Friars Minor celebrate his festival on this day.

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20. Blessed Conrad of Ascoli,
CONFESSOR, OF THE FIRST ORDER.

Conrad was born in the Marches of Ancona. Amongst his companions, when a boy, was one before whom he used to prostrate himself whenever he met him. This boy entered, as he himself did, a convent of Friars Minor, and eventually was made Pope, and took the name of Nicholas IV. Conrad was sent to Africa by his Superiors, and converted a great number of infidels. He went to Paris on his return, and there gave lectures in theology. His foreign travels never interrupted either his prayers or his austerities. He had a special devotion to the souls in Purgatory, and offered prayers and fasts incessantly for them. Pope Nicholas IV., who had just been elected, recalled him to Rome, intending to make him Cardinal; but he fell ill at Ascoli, asked for and received the last Sacraments, and died on the 18th of April 1289. Pius VI. allowed an Office to be composed for him.

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21. Blessed Andrew Hibernon,
CONFESSOR, OF THE FIRST ORDER.

Accustomed from childhood to the roughest work, *nothing* seemed difficult to him in the religious life.

He was most fervent in prayer, and yet he worked with untiring ardour. He slept but little, and gave the rest of the night to contemplation. He never had any other book than the Cross; and from that alone he drew the sublime science of the Saints. Though nothing more than a simple friar, he had the happiness of converting a great number of Moors to the Christian faith. This Saint had a great devotion to the Blessed Virgin. He breathed his last in 1602, whilst reciting the Rosary.

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23. Blessed Giles of Assisi,

CONFESSOR, OF THE FIRST ORDER.

Giles, hearing that St. Francis had renounced all the good things of this world, and that he had already been joined by two of his fellow-townsmen, was inspired with the same spirit, and went to him, entreating to be admitted into the number of his disciples. Our holy Father received him, gave him the habit, and Giles was soon noted for his fervour. Desiring to shed his blood for the faith, he set sail for Africa, and landed at Tunis. The inhabitants, however, refused to receive him, and drove him from the place, so that he was obliged to return to Italy. The rumour of his sanctity was spread far and near, and he was visited by many persons of distinction; amongst others, by St. Louis, king of France.

Always humble and simple, he rose to the greatest heights of perfection; and died in 1262. Pius VI. sanctioned the honours that have always been paid him.

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24. St. Fidelius of Sigmaringen.

This faithful servant of God made rapid progress in sanctity while studying theology at Fribourg. He

spent many years in travelling over the principal countries of Europe; and on his return to Germany gained for himself a high reputation as barrister. At the age of thirty-four he entered the novitiate of the Capuchin Friars Minor; but he brought with him the freshness and simplicity of early youth. He was noted for his great fervour and austerity. Giving up his natural inclination for study and contemplation, he devoted himself to the work of preaching with ever-increasing success, and had the happiness of restoring a great many heretics to the bosom of the Church. The College of the Propaganda sent him to the Canton of Grisons, where he effected so many conversions that it was hoped the whole population might return to the faith of their ancestors. The leader of the schismatics, furious at the influence which the Saint had gained over the people, whom they had hitherto been keeping in darkness, pretended to wish to be converted, and arranged a meeting at a neighbouring village. The Saint, knowing their design of putting him to death, and having often foretold his own end by martyrdom, went to the church appointed. Scarcely had he begun his address when the madmen fell upon him furiously, and murdered him. He died like a true soldier of Jesus Christ, crying aloud, "Lord Jesus, have mercy on me!" His death took place on the 24th of April 1622.

He was canonised with all solemnity by Benedict XIV. The sacred College of the Propaganda has chosen him for its patron, and considers him its protomartyr.

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27. Blessed James of Bitecto, confessor, of the first order.

His life passed almost unnoticed in the humble

offices which he exercised in the Franciscan Order, of which he had, at a very early age, taken the habit. God gave him the gift of tears; he wept incessantly for his sins, and was overwhelmed with grief at the mere recollection of the sufferings of our Lord and Saviour Jesus Christ. He was held in the highest veneration both before and after his death, which occurred in 1483.

MAY.

11. Blessed Benvenuto of Reganati, confessor, of the first order.

Brought up in the fear and love of God, Blessed Benvenuto gave himself up entirely to His service from the very beginning of his life. In order to conceal from the eyes of the world the rich treasures of virtue he possessed in his soul, he retired to a convent of Friars Minor. An exact observer of the holy Rule, he offered up his body as a living sacrifice to the glory and love of his sweet Saviour. He was favoured with long and frequent ecstasies, and God sometimes made known to him in a sensible manner how well-pleased He was to see him thus lost in the contemplation of His divine and eternal love.

On one occasion he was given charge of the convent kitchen, and fell into a trance which lasted several hours. Returning to consciousness, he reproached himself for the unspeakable delight in which he had been wrapped, to the neglect of his brethren. He hastened to the kitchen, and found there an angel, who under the form of a young man had prepared the dinner of the religious. His gratitude knew no bounds, and his heart glowed like a furnace with intense love. He departed

this life on the 9th of May 1232. Pope Pius VI. gave permission for an Office and Mass to be said in his honour.

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13. St. Peter Regalatæ,

CONFESSOR, OF THE FIRST ORDER.

This great Saint felt from his infancy an irresistible attraction towards devotion and austerity. He loved to retire to solitary places and into lonely caves, where he gave free vent to the burning ardour with which his spirit glowed. Desirous of advancing more and more in the paths of perfection, he took the habit of St. Francis in a convent of the First Order. He kept perpetual silence, wore a habit covered with patches, slept on straw or on the bare ground, and observed as many as nine Lents every year. God gave him the gift of tears, and he shed them abundantly when offering the Most Holy Sacrifice. He was one of the most vigorous promoters of the reform that was being made in the convents of Spain and India. He died on the 31st of March 1456, pronouncing these words, "Lord, into Thy hands I commend my spirit." Benedict XIV. solemnly canonised him.

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14. Blessed Gerard of Villamagna,

CONFESSOR, OF THE THIRD ORDER.

This servant of God was born near Florence, towards the end of the twelfth century, and he employed himself in agriculture from the time he had strength to labour. He entered the service of the owners of the land on which his parents worked, and when one of

them joined the Crusaders he went with him to Syria, was taken prisoner with him, and ransomed, after suffering much during his captivity. He visited the holy places, and felt himself powerfully drawn to the practice of penance; on his return to Etruria he gave himself up fervently to it. He set out a second time for Jerusalem, where he received the cross of the knights. After passing several years there, he returned to Italy, took the habit of the Third Order, and devoted himself to prayer and works of mercy. Full of years and virtue, he yielded his soul to God in 1277. Miracles have not ceased to be worked at his tomb for the last six centuries. His Holiness Gregory XVI. placed him in the ranks of the Beatified in 1833.

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17. St. Pascal Baylon,

CONFESSOR, OF THE FIRST ORDER.

Pascal was born in the kingdom of Arragon, and passed his youth in keeping sheep. His many virtues could not remain hidden; people came to him from all parts; everyone sought his help, either as umpire in their disputes, or as counsellor in temporal or spiritual affairs. Wishing to escape from their solicitations, which hindered him from being as much absorbed in prayer as he desired, he joined the Friars Minor of the strictest observance, and became an example to all the Brothers of humility, gentleness, poverty, and penance. God bestowed on him the gift of miracles. He suffered much in defence of the doctrine of the Real Presence against heretics. Towards the end of his life he seemed to be dying of the love of God; and our Lord enriched his soul with a profound knowledge of the most impenetrable mysteries of the faith. At length, filled

with merit, he expired on the 17th of May 1592. Pope Pius V. gave him the title of Blessed, and Alexander VIII. placed his name on the calendar of Saints.

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18. St. Felix of Cantalicius,

CONFESSOR, OF THE FIRST ORDER.

Felix was born at Sabina, of poor but pious parents, and was employed from his childhood in keeping sheep. Filled, even then, with a love of prayer and mortification, he used to lead his flocks into the most lonely places, in order not to be interrupted in his prolonged devotions. Reading the lives of the Saints determined him to embrace a religious life. He entered the novitiate of the Friars Minor Capuchins, and was remarkable for great austerity of life and deep humility. Full of gentleness and charity, he invariably answered with mildness anything unkind that might be said to him. He was closely united in friendship and intimacy with St. Charles Borromeo and St. Philip Neri. God gave him the gift of miracles: he restored the dead to life, healed the sick, and received from the Blessed Virgin the divine Infant, Whom he held in his arms. He lived to a very great age, and died on the second festival of Pentecost in 1587. Urban VIII. placed him amongst the Beatified, and Pope Clement XI. solemnly canonised him.

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20. St. Bernardin of Sienna,

CONFESSOR, OF THE FIRST ORDER.

He was a prodigy of piety and innocence from his infancy. Disdaining the amusements of his age, he applied himself diligently to prayer, fasting, and good

works, and had a special devotion to the Blessed Virgin. Full of love for the poor, he devoted himself to the care of the sick in the hospital at Sienna. The horrors of the plague, which devastated those regions, did not abate his zeal, and he continued his painful labours for several years. At length a long and severe illness determined him to enter a religious order, and he chose that of the Friars Minor: here he progressed rapidly in knowledge and virtue; he was raised to the priesthood, and became a most zealous missionary. It pleased God miraculously to strengthen his voice, which had until then been weak and shrill, and he went into all parts of Italy, preaching everywhere the name of Jesus, and working the most wonderful miracles. He persisted steadily in refusing the bishopric offered him by the Sovereign Pontiff. Worn out with fatigue, he died in 1444, and was canonised six years after by Pope Nicholas V.

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23. Blessed Crispin of Viterbo,

CONFESSOR, OF THE FIRST ORDER.

Dedicated from his birth to the Blessed Virgin by his pious mother, Blessed Crispin never forsook the path of virtue. After surmounting various obstacles, he took the habit of the Third Order of St. Francis in a Capuchin Convent, where he very soon became remarkable for his strict observance of the Rule. For forty years he was collector of alms to the convent, and in his exterior and interior life never failed to show the same perfect example of monastic virtue. Humble, mortified, thoroughly detached, full of charity, and always recollected, he was like an angel come down from heaven. The mighty of this world and the Heads of the Church

consulted him on all occasions of doubt or difficulty, so clear and deep was the knowledge with which God had enlightened him who before was unlearned and ignorant. God bestowed on him also the gift of miracles, both during his life and after his death, which took place on the 19th of May 1750. His remains are preserved beneath the altar in the Chapel of St. Francis, in the Capuchin Church at Rome. Pope Pius VII. placed him amongst the number of the Beatified.

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25. Translation of our Holy Father St. Francis.

After the death of our Seraphic Father, his holy remains had been placed in the Church of St. George. But in fulfilment of the last prophetic wish of St. Francis, Gregory IX., with the assistance of the whole assembly of Christian kings and people, built such an edifice as that age of faith alone was capable of raising to the glory of the faithful servants of God, on a place called "Mount Alvernus," which he named from that time "the Mount of Paradise." In 1230, Brother Elias, Minister General of the Order, called a general Chapter, and by command of the Sovereign Pontiff, announced that the body of St. Francis was to be taken at that time to the new church. The number of pilgrims was so great, that they encamped in the open air in the valley, and on the sides of the hill of Assisi. Gregory IX. being unable to assist in person at the ceremony, sent three legates to represent him. The solemnity began on the 25th of May, the eve of Pentecost. The sacred relics were raised from the ground and carried to the "Mount of Paradise," to the solemn sound of chants and psalms, and hymns composed expressly for the occasion by the Pope himself. Innu-

merable miracles were worked, which tended to make the devotion to our Blessed Father St. Francis still more popular.

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28. St. Ferdinand III.,

CONFESSOR, OF THE THIRD ORDER.

This holy King of Castille and Leon generously embraced the Rule of the Third Order. His life was passed in constant wars with the Mahometans, over whom he gained brilliant victories. He never relaxed his prayers or austerities, but always wore a hair-shirt, often spent whole nights in prayer, and devoted his revenues to the founding of hospitals and convents. He almost entirely freed Spain from the dominion of the Moors.

Finding his end approaching, by his own desire he received the last Sacraments with a cord round his neck, stretched on the bare ground; and in this state he breathed his last, on the 30th of May 1252.

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29. Blessed Humiliana,

WIDOW, OF THE THIRD ORDER.

She was born in Florence, of the very ancient family of Cerchi. On the death of her husband, she persisted in refusing to think of a second marriage; but consecrated herself with all her heart and soul to her divine Spouse. With the view of strengthening the bonds of this celestial union, she adopted the Rule, and took the habit of the Third Order of St. Francis. She was the first Tertiary in Florence. Her life was spent in the constant practice of virtue, prayer, and good works. She visited the poor and sick, lavished upon

them every care, and often worked miracles for their benefit. Worn out with labour and fasting, she fell sick, and yielded her soul to God, on the 19th of May 1246, in the twenty-seventh year of her age. The devotion to her was sanctioned by Pope Innocent XII.

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30. Blessed John of Prado,

MARTYR, OF THE FIRST ORDER.

John of Prado was born in Spain, and completed his studies at Salamanca; but solicitous only about working out his own salvation, he determined to join the Friars Minor. His desires were granted, and he took the habit in a convent of the strictest observance in the province of St. Gabriel. He made rapid progress in the way of perfection, and from being a fervent novice he became a saintly religious. After a time he was raised to the priesthood; and then, burning with zeal, he demanded and received permission to go amongst the heathen. He went to Morocco, and there visited and comforted the Christians who had been made slaves, exhorting them to patience, and strengthening their faith, which had been greatly tried and shaken by all kinds of ill-treatment; he also administered to them the Sacraments of Penance and the Holy Eucharist. The king when he heard of this flew into a violent passion, and had John seized and thrown into a dark prison, chained hand and foot. Here he was given the hardest labour, and at the same time was cruelly treated by his jailer, who struck him on the head and face with a stick. John meantime gave thanks to God without ceasing. The king often sent for him; and John always spoke to him of the holy mysteries of religion. The impious tyrant, whose fury

knew no bounds, ordered John to be beaten with rods till he seemed to have breathed his last; he was then pierced with arrows, and finally thrown into a burning caldron. Thus did this glorious servant of God depart from this world to receive in heaven the crown of the immortality. Benedict XIII. placed him on the list of holy Martyrs.

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31. St. Angela of Merici,

VIRGIN, OF THE THIRD ORDER.

Angela devoted herself, from her earliest youth, to habits of penance and contemplation. After taking the habit of the Third Order, she made a pilgrimage to the Holy Land, and on her return went to Rome, to kiss the feet of the Vicar of Jesus Christ. Clement VII. would gladly have detained her in the great capital of the Christian world; but God had other designs for her. She went to Brescia, and there founded the Order of the Ursulines. She had almost attained the age of seventy, when, enriched with merits and graces, her soul took its flight to God, on the 27th of January 1540. Pope Clement XIII. solemnly beatified her; and Pius VII. canonised her with all the pomp and ceremonial of the Catholic Church, on the 24th of May 1807.

JUNE.

1. Blessed James of Strepa,

CONFESSOR, OF THE FIRST ORDER.

This blessed servant of God was born in Poland, about the middle of the fourteenth century, of an

ancient and noble family. Turning his back upon the worldly prospects and luxuries which the position of his family offered him, he consecrated his life to God in the Order of Friars Minor. After holding every office in turn, he was nominated by apostolic authority Vicar-General of the Lemberg mission, and shortly afterwards he was made Archbishop of Haliez. He governed this diocese eighteen years, continuing all the time to wear the poor habit of his Order. His zeal, and care for all committed to his charge were unremitting, and he was the means of raising the standard of religion considerably in those countries so often troubled by war. At length, bowed down by the weight of years, and by incessant labours, he died in 1441; and Pius VI. solemnly sanctioned the devotion to him.

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2. Blessed Baptista Varani,

VIRGIN, OF THE SECOND ORDER.

Such ardent love to God was kindled in her heart by a sermon she heard preached on the Passion of our Lord, that she never ceased during the rest of her life to meditate on that one subject. Feeling that she had a vocation for the religious state, she entered the Convent of St. Clare at Urbino. Here her fervour, patience, charity, gentleness, and austerities were the admiration of all; and the report of her sanctity was spread far and near. In obedience to her confessor, she wrote a treatise on the interior sufferings of our Lord Jesus Christ, on whose life she meditated, reciting at the same time the Rosary. This exercise lasted three hours every day. After forty-six years passed in religion, she fell peacefully asleep in the Lord, on the 31st of May 1527. *She was beatified* by Gregory XVI.

3. Blessed Andrew of Spello,

CONFESSOR, OF THE FIRST ORDER.

He was one of the seventy-two first disciples of our Seraphic Father. He was a priest, and had held a living before entering the Order. He sold all that he had and gave it to the poor, and then received from St. Francis the holy habit, attaining to great perfection in the practice of poverty, chastity, and patience. During the general Chapter of the Order held at Soria, in Spain, at which he was present, the country was visited by a terrible drought; he preached to the people so eloquently that they all wept bitterly, and at the same time a refreshing rain fell abundantly in answer to his prayer, and reclothed with verdure the parched earth. After a time he retired to the Convent of the Prisons, at Assisi, where he gave himself up wholly to contemplation. It was here that our Lord Jesus Christ once appeared to him, in the shape of a little child; he heard the bell ring for Vespers, and left his cell immediately to go to the choir, and on his return, found the Holy Child waiting for him, who said, "Thou didst well in being obedient: therefore shall My blessing be always with thee." He departed this life on the 3d of April 1264. Clement XII. sanctioned the public devotion paid him from time immemorial.

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5. Blessed Pacificus of Geredano,

CONFESSOR, OF THE FIRST ORDER.

Full of zeal for the salvation of souls, he devoted himself to mission work; and the most wonderful fruits resulted from his labours in the towns and villages where he preached. The gentleness, piety, and wisdom which *he invariably* evinced in the direction of souls,

were the admiration of all. Numbers of young persons whom his preaching had converted, coming to him for guidance and spiritual direction, took the holy habit of the Order of Friars Minor, as he had himself done; and this was of great assistance to him later when he had to found several convents. The Sovereign Pontiff commissioned him to preach a Crusade against the Turks, and he was afterwards sent into Sardinia to reform the Franciscan convents there by reviving in them their primitive fervour. God summoned him to Himself in 1482.

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12. Blessed Guy of Cortona,

CONFESSOR, OF THE FIRST ORDER.

In his infancy, he received the blessing of our holy Father, who took him up in his arms and said to those who stood around, "By the grace of God this child will hereafter be one of us, and will attain to great sanctity in this place." Accordingly, Guy presented himself to St. Francis, and begged to be received among the number of his disciples, which fervour was granted him on condition of his promising to give away all he possessed to the poor. From that time, he gave himself up to poverty and penance, kept seven Lents every year, living on bread and water, and as a preacher and confessor he was the instrument of saving a great many souls. God was pleased also to bestow on him the gift of miracles. He was in strong health, when one day St. Francis appeared to him, and told him that in three days he would come to take him to heaven. On the third day, Guy, full of faith in the word of his holy Father, took the last Sacraments. He then breathed his last, and angels carried his soul to heaven. His death occurred on the 12th of May 1250.

13. St. Anthony of Padua,

CONFESSOR, OF THE FIRST ORDER.

He was born at Lisbon, in Portugal; whilst quite young, he adopted the Rule of the Canons Regular. But the sight of the remains of five Friars Minor, who had been martyred in Morocco, kindled within him such an ardent longing for the glory of martyrdom, that he changed into the Order of Friars Minor. Prompted by the same desire, he went amongst the Moors; but was attacked by illness, and obliged to return. His ship was thrown on the coast of Sicily, on its way to Spain; from whence Anthony directed his steps to Assisi, where the general Chapter was then held. After leaving Assisi he went to live in the Hermitage of Monte Paolo in Emilia, near Forli. There he devoted himself for a long time to watching, fasting, and contemplation. When he was raised to the priesthood, and employed in preaching, he displayed so much zeal and knowledge as to excite general admiration, and he was named by the Sovereign Pontiff "the Ark of the Testament." The innumerable conversions and the prodigies which he worked seemed to bring back again the apostolic times. He was the first of his Order who taught theology publicly at Montpellier, Bologna, Padua, and Toulouse; and the direction of his Brethren's studies was intrusted to him. He died soon after at Padua, on the 13th of June 1231, aged thirty-six. Pope Gregory IX. canonised him in 1232.

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16. Blessed Yoland of Kalisz,

WIDOW, OF THE SECOND ORDER.

Yoland, the niece of St. Elizabeth of Hungary,

married Boleslas V., duke of Poland. She was not dazzled by the false glitter of worldly pomp, and preserved a humble Christian spirit in the midst of the dissipations of a court. When her husband died, she retired to the Convent of St. Clare at Sandeck, in which was her sister, the Blessed Cunegunda. She always loved and practised poverty, desiring that Jesus should be her only possession and treasure. He called her to Himself, on the 11th of June 1298. Pope Leo XII. sanctioned the Office and the Mass which are said on her festival.

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19. Blessed Michelina of Pesaro,
WIDOW, OF THE THIRD ORDER.

She was born at the beginning of the fourteenth century. From her earliest infancy she showed the strongest tendency to piety. After eight years of marriage, she became a widow, and took the habit of the Third Order. She had a special attraction for penance, and devoted herself to the relief of the spiritual and temporal wants of her neighbour. She visited the holy places consecrated by the blood of Jesus Christ; and on her return, passed from earth to heaven, on the 19th of June 1356. In 1757, the Holy See sanctioned the honours that were paid her.

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27. Blessed Benvenuto of Gubbio,
CONFESSOR, OF THE FIRST ORDER.

A noble knight accosted St. Francis at Gubbio, and said to him, "Father, I am determined to leave the *secular army*: will you let me enlist in yours?" Our

Seraphic Father, seeing into the secret thoughts of his heart, received him with joy, gave him the name of "Benvenuto," and soon after clothed him in the holy habit, and committed to him the care of the Lepers. This pious Brother acquitted himself with the greatest zeal and fervour of the duty assigned to him, and made rapid progress in the exercise of every virtue. He loved to pass many hours of adoration before the Blessed Sacrament; and after each visit to It he seemed to glow with a purer and more fervent charity. His death, precious in God's sight, occurred in the year 1232.

JULY.

5. Blessed Archangel of Calatafimi, confessor, of the first order.

Resolved to save his soul at any sacrifice, Archangel fled from the world, and took up his abode in a solitary place, where he lived several years in the constant exercise of prayer and contemplation. The rumour of his miracles and holiness spread far and wide, and he found himself beset by a crowd of visitors, who came to implore the help of his prayers. Weary of these importunate visits, and of the praises which were bestowed on him, he retired secretly into another solitude, where he was, however, soon discovered. Then, leaving this second hermitage, he presented himself at the convent of the Friars Minor at Palermo, where Blessed Matthew of Agrigente gave him the habit. Increasing daily in piety, and favoured with the gift of prophecy, he died in 1460, leaving behind him a great reputation for sanctity.

7. Blessed Lawrence of Brindisi, confessor, of the first order.

From his earliest years, all his thoughts were turned to God, and he constantly practised fasting and other corporal austerities. After a time he took the habit of the Friars Minor Capuchins in the province of Venice. He was distinguished for his humility, obedience, love of prayer and of a strict observance of the Rule. Gifted with an unusual intellect and a wonderful memory, he was most successful in his studies, and learnt Greek, Hebrew, Chaldee, German, French, and Spanish so perfectly that he could preach in any of those languages. When he became a priest, he seemed animated with fresh zeal, and spared neither care, fatigue, vigils, nor life itself, for the salvation of souls. Intrusted with important missions by the sovereigns of Europe, he traversed Italy, Germany, Hungary, Spain, and Portugal, proclaiming everywhere the way of eternal life. His contemporaries gave him the honour of a victory gained by the Christian soldiers over the Turks in Hungary. He was appointed General of the Order; and then gave himself more than ever to prayer, displaying towards his brethren all the gentleness and charity of his soul. Full of merit before God and man, he went to receive the reward of the Elect on the 22d of July 1619. Pope Pius VI. solemnly beatified him.

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8. St. Elizabeth, Queen of Portugal, widow, of the third order.

This pious princess was a perfect model of all virtue. Kind, benevolent, and humble, she never presumed upon the high rank in which divine Providence had *placed her;* and despising luxury, vanity, and pleasure, *she devoted* the riches with which God had intrusted

her to the relief of the poor. Enrolled in the Third Order, she constantly observed the Rule, and was like an angel of peace in her own family and amongst the people subject to her authority. On becoming a widow, she immediately took the habit of St. Clare, and appeared clothed in this habit at the funeral of her husband. After having set her affairs in order, she retired to a convent of Poor Clares in Coimbra, which she had founded. She exchanged this world for heaven on the 4th of July 1336. In 1625, during the year of the Jubilee, Pope Urban VIII. canonised her amidst the applause of all present.

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9. St. Veronica Giuliani,

VIRGIN, OF THE SECOND ORDER.

Veronica was gifted from her birth with wondrous graces, and scarcely was she able to speak when she conversed familiarly with the divine Jesus, and the most holy Mary. She received the divine Infant in her arms, and caressed Him; and He transformed at the same moment the heart of the young virgin into a burning furnace of love. At the age of seventeen she ratified her alliance with Jesus Christ by entering the Capuchin monastery at Città di Castello, where the first Rule of St. Clare is followed. God gave her innumerable graces; but this did not hinder the demon from assailing her, though she always came forth victorious from the struggle, having gained fresh merit in the strife. She was signed with the sacred stigmata, and bore on her head the impress of the crown of thorns. Her fasting was almost continual, and her obedience never failed. She died on the 9th of July 1727, when her crown of thorns was exchanged for a *diadem of glory*. She was beatified by Pius VII. on

the 8th of June 1804, and afterwards solemnly canonised by Gregory XVI. on Trinity Sunday 1839.

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11. Blessed Nicholas and his Companions, martyrs, of the first order.

In the sixteenth century Calvin and his followers overspread Switzerland, France, Belgium, and Holland. In South Brabant, near Breda—a stronghold looked upon as one of the keys of Holland, on the Belgian side—there was a city of some importance, called Gorcum. The Calvinists made themselves masters of this place, and shut up in prison all the priests and religious on whom they could lay hands. Not being able to succeed in forcing these valiant athletes of the Catholic faith into a cowardly act of apostasy, they put them to death by the most cruel tortures. Nicholas, Warden of the Friars Minor, being considered the leader of the saintly legion, suffered the most, because he would not cease to exhort to constancy his companions in captivity. All of them obtained a martyr's palm. After their death, the bodies of these courageous defenders of the faith were treated with the greatest indignity. At length the faithful succeeded in rescuing their venerated remains from the hands of these profane blasphemers, and carried them to a place belonging to the Catholics. Many miracles were wrought at their tomb. Pope Clement X. beatified them, and permitted an Office to be said in their honour.

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14. St. Bonaventura Cardinal, Bishop, and Doctor of the Church, confessor, of the first order.

While still a child, he received the blessing of our

Seraphic Father, who cured him of a mortal sickness. In gratitude for this mercy he desired from his youth to consecrate himself to God, and took the religious habit in a convent of the Order of Friars Minor. His promising dispositions for virtue and intelligence were soon recognised, and he was sent to Paris, where he studied under Alexander of Halès, and was made doctor. He held a professorship himself in that celebrated school, and excited the admiration of all his hearers. He was also an intimate friend of St. Thomas Aquinas, that other prodigy of virtue and science, who has condensed in his learned writings all the accumulated learning of preceding ages. St. Bonaventura was Minister General of his Order for twenty-two years. He governed with the utmost wisdom, introduced several prudent reforms, and gave his brethren an example of every virtue. His heart was like a furnace, burning with charity, benevolence, and the love of God. He could not look at a crucifix without his eyes filling with tears. Summoned to the Council of Lyons by Pope Gregory X., he was made Cardinal, and appointed Bishop of Albano. Worn out with labour and fatigue, he fell sick at Lyons, where he yielded up his soul to God, on the 14th of July 1274. He was mourned by all the Fathers of the Council, and the Pope himself assisted at his obsequies. Sixtus IV. numbered him amongst the Saints, and Sixtus V. gave him the title of Doctor of the Church.

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15. Blessed Angelina of Marsciano, widow, of the third order.

She was born near Todi, in Umbria, and married Jean de Termes, count of Civitella. Her marriage did not prevent her giving herself up to good works, and to all the exercises of the most fervent piety. Two years

after her marriage she became a widow, and retired to Foligno, where she founded the first convent of the Third Order, and attained to the highest sanctity. Finding her end approaching, she assembled the religious of her community, exhorted them to charity, detachment from the world, contempt of riches, and perseverance in prayer; then she slept the sleep of the just, on the 14th of July 1435. She was beatified by Pope Leo XII.

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16. Canonisation of our Holy Father St. Francis.

The whole of the Seraphic Order celebrates on this ay the canonisation of St. Francis, its glorious Founder. This seraphic father quitted this life on the 4th of October 1226. Honorius III. did not long survive him. It fell to the lot of Cardinal Ugolini, who succeeded him under the name of Gregory IX., to proclaim the sanctity and the triumph of his holy friend Francis. After the most severe and minute judicial inquiries concerning the life of the poor man of Jesus Christ, the Pontiff fixed Sunday the 16th of July 1228 for the ceremony of canonisation. He repaired to Assisi, where a great multitude of prelates, nobles, and people from all countries were assembled. The tomb being opened, the Pope, after a fervent prayer, ascended his throne, and, in the midst of a solemn silence of expectation, pronounced the decree which inscribed in the catalogue of Saints, the name of the Blessed Father Francis of Assisi.

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18. St. Simon of Lypinca,

confessor, of the first order.

This great servant of God was born in Poland. He

was sent to Cracow to pursue his course of studies, and very soon joined the Order of Friars Minor Observantins. A man of prayer, and persevering in the war which he had declared against his own body, he practised the greatest austerities. He displayed unwearied zeal during the time of the plague, which devastated the city of Cracow. His charity was boundless. Struck down himself by the destroying scourge, he fixed his eyes on the image of Jesus crucified, offered Him the sacrifice of his life, and calmly commended his soul into the hands of God, on the 18th of July 1483.

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19. Blessed John of Dukla,

CONFESSOR, OF THE FIRST ORDER.

He also was a native of Poland. He learnt from his mother to invoke frequently the holy names of Jesus and Mary. Desiring to make greater progress in the path of Christian perfection, when still very young, he embraced the Rule of our Blessed Father St. Francis, amongst the Friars Minor. His virtues endeared him to his brethren, who elected him Superior. He devoted himself to the ministry of preaching, without, however, neglecting prayer and contemplation, which he loved above everything. He laboured with great zeal to bring back the Armenians and Russians to Catholic unity, and he converted a great number of sinners. Although attacked by a long and painful sickness, he did not give up hearing confessions. At length, at seventy years of age, and burdened with infirmities which he constantly bore with invincible patience, he fell asleep in the Lord on St. Michael's day 1484. Poland and Lithuania took him for their patron after he had been beatified by Clement XII.

24. St. Francis Solano,

CONFESSOR, OF THE FIRST ORDER.

He was born in Spain, of noble and pious parents. While still young, he took the habit of the Friars Minor Observantins. He was noted for his charity, prudence, recollection, and mortification. Raised to the priesthood, and burning with zeal and love for souls, he begged permission to go and preach the gospel in Africa; but his Superiors preferred sending him to America. There he found a vast field opened to him. He took advantage of it, and converted an immense number of infidels to the Christian faith. He regenerated all those regions. His life was one succession of prodigies and wonders: he healed the sick, raised the dead, caused fountains of water to spring up in the most dry and arid soil, crossed rivers on his mantle—in fact, it seemed as if God had put all the elements under his command. He always hoped for death by martyrdom; but God judged him to be ripe for heaven, and took him from this world on the 14th of July 1610. Clement X. beatified this miracle-worker of the New World, and Benedict XIII. numbered him amongst the Saints in 1726.

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27. Blessed Cunegunda,

VIRGIN, OF THE SECOND ORDER.

Cunegunda was a daughter of Bela, king of Hungary. Her infancy was enriched with heavenly graces; and even then she conversed familiarly with God and rejoiced in a torrent of celestial pleasures. Forced against her will to marry Boleslas, king of Poland, she threw herself at his feet on the day of their marriage, and gained his consent to her keeping her *vow of virginity*. Boleslas died not long after, and

Cunegunda retired to the Convent of St. Clare at Sandeck, which she had herself founded. There was a scarcity of water at this convent. Cunegunda had recourse to prayer, and then touched with a rod the place where they were to dig to find some. Hardly had they begun to work when an abundant supply of water sprang up,—more than sufficient for the wants of the house. After thirty years passed in the exercise of every monastic virtue, her soul returned to God on the 24th of July of the year 1292. Pope Clement XI. granted her the honours of beatification.

AUGUST.

2. Dedication of the Church of Sta. Maria degli Angeli.

The little church of "Our Lady of the Angels," called also the Portiuncula, near Assisi, was the cradle of the First Order of St. Francis. Our Seraphic Founder had a great devotion to this sanctuary, where angels had frequently been seen doing honour to the glories of the most holy Mary. It was in this church that he obtained from our Lord Jesus Christ the celebrated indulgence called the indulgence of the Portiuncula. Every year, on the 2d of August, more than forty thousand pilgrims visit this church to participate in this signal favour, which the Sovereign Pontiffs have since extended to all the churches of the three Orders, as we have stated elsewhere.

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4. St. Dominic, Founder of the Order of Friars Preachers.

The close bonds of friendship which united St. Dominic with our glorious Father St. Francis make it our

duty not to pass him over in silence in the list of Saints of our Order.

St. Dominic was born at Calarnega, formerly Calaroga, in the diocese of Osma, in Old Castille. He first joined the Canons regular of St. Augustin; but after working for several years at the mission in Languedoc to put down the heresy of the Albigenses, he laid the foundation of the Order of Friars Preachers, under the patronage of Foulques, Bishop of Toulouse, about 1215. He took the Augustinian Rule as the basis of his new Order, adding Constitutions to it, the principal features of which are, the enforcing of rigorous fasts, perpetual abstinence, complete poverty, living entirely on alms, and possessing no personal property, with the permission, however, of having some goods in common. The Order of Friars Preachers was approved and sanctioned by Pope Innocent III. in person. St. Dominic went several times to Rome. He there met our Seraphic Father St. Francis, and though they had never seen each other before, they mutually greeted one another by name, embraced, and promised each other constant friendship. St. Dominic instituted the beautiful and touching devotion of the Rosary during his mission in Languedoc. His labours, his virtues, and miracles have given him the greatest celebrity in the Church. He died at Bologna on the 6th of August 1221, in his fifty-first year. Numberless miracles were worked at the tomb of Dominic, and thirteen years after his death he was solemnly canonised by his friend Cardinal Ugolini, who had been made Pope under the name of Gregory IX.

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12. St. Clare,

VIRGIN, FOUNDRESS OF THE SECOND ORDER.

Clare was of a noble and opulent family of the city

of Assisi. Having several times heard our holy Father preach on the vanity of the riches of this world, and on the joys and treasure of poverty, she was inspired with the desire of following in the footsteps of this great servant of God. She went to see him several times, placed herself under his direction; and on Palm Sunday, in the year 1212, Clare, attended by one pious companion, came to the church of our Lady of the Angels. She was received by all the religious, carrying torches; they conducted her to the altar; and there, after a short address, our holy Father cut off her hair. Her companion helped her to take off her ornaments and secular attire, and she was clothed in the coarse serge habit of poverty and penance. She passed that night in prayer, and the next morning Francis took her to a neighbouring convent, where she remained some time. Her sister Agnes joined her, and they went to live at a little convent near the church of St. Damian. The number of these "poor ladies" increased with wonderful rapidity. The life of Clare was passed in contemplation, labour, and penance. She worked innumerable miracles, and saved the city of Assisi from falling into the hands of the barbarians; and at length, full of love to God in the Holy Eucharist, and with the blessing of Pope Innocent IV., who came to see her in her last illness, she left this world, to celebrate in heaven the eternal nuptials of her celestial Spouse. She died on the 12th of Aug. 1253. Pope Alexander IV. placed her among the virgin Saints in 1255.

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13. Blessed Peter of Mogliano,

CONFESSOR, OF THE FIRST ORDER.

He was of an honourable family of La Marche, and pursued his studies at Perugia, and there took his de-

gree as Bachelor of Arts. While listening to a sermon he was inwardly moved by divine grace to give up all his hopes and prospects in this world and embrace the religious life. He went into a convent of Friars Minor, put on the coarse serge habit of penance, and girded himself with the cord of St. Francis. After following his holy vocation, he made such marvellous progress in the paths of virtue and in the science of theology, that he soon acquired a great reputation for learning and sanctity. He was of a mild and conciliatory spirit, but filled with burning zeal for the salvation of souls. He passed whole days and nights in hearing confessions, notwithstanding the labours of preaching. He was twice elected Provincial, much against his will. Finding his end approaching, he insisted on going to the church to receive the Holy Viaticum. He died, after giving a solemn charge to his brethren, in the year 1490. Pope Clement XIII. granted him the honours of canonisation.

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14. Blessed Sanctus of Urbino,

CONFESSOR, OF THE FIRST ORDER.

He was born of a noble and pious family. His early youth was spent in great innocence and purity. One day, a young man attacking him unawares, and trying to wound him with his sword, Sanctus first expostulated, kindly but firmly; and then, finding that the other persisted in his evil intention, he drew his sword and inflicted a wound on his opponent which proved mortal. Inconsolable for this act, he renounced his military career and entered a Franciscan convent. He there gave himself up to prayer and contemplation, brought his body into subjection by the most severe austerities, and was favoured by God with the sweetest *experiences* of divine love.

Death overtook him on the eve of the Assumption, 1390. He was beatified by Pope Clement X.

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16. St. Roch,

CONFESSOR, OF THE THIRD ORDER.

Roch was born at Montpellier. He joined the Third Order, and was distinguished by every kind of virtue; but the love of God especially worked marvels in him, and raised him to a heroic degree of self-sacrifice and detachment.

After visiting many lands, where he devoted himself exclusively to the care of the plague-stricken, he returned to Montpellier, and fell asleep peacefully in the love of God, on the 16th of August 1327. His memory was held in the greatest veneration by the people. Pope Urban VIII. accorded him the honours of canonisation.

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18. Blessed Clare of Montefalco,

VIRGIN, OF THE THIRD ORDER.

From her earliest infancy she despised the world, and gave up her heart to God. When she was four years old she wished to lead a hermit's life, and used to shut herself up in the most deserted part of the house, and say a great number of Paters and Aves, shedding floods of tears. At the age of ten she succeeded, by incessant pleading, in obtaining admission into the Third Order. She afterwards joined the Augustinians. When she consecrated her virginity to God, she offered Him also her whole being, and sacrificed her mind, her heart, and all her senses to Him in the most austere penance. She was often subjected to fearful assaults from the Evil One; but her faithful endurance was always crowned with victory. Many miracles were worked by

her during her life and after her death, which took place in 1308.

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19. St. Louis, Bishop of Toulouse,

CONFESSOR, OF THE FIRST ORDER.

Of royal blood, this great servant of God desired from his infancy to sacrifice to God all the grandeur and riches of this world. At the age of fourteen he was seized and carried off to Spain as a hostage, with his two brothers, and was shut up in the convent of the Friars Minor at Barcelona. He here made such wonderful progress in ecclesiastical science, that everyone declared he could only have gained it by divine inspiration. He chastened his body at the same time by fasting, hair-shirts, and the unsparing use of the discipline. He would gladly have embraced the Rule, and clothed himself in the habit of the Friars Minor; but the Superiors would not grant him this favour, for fear of displeasing his father. He was nominated Bishop of Toulouse by Pope Boniface VIII., and immediately went to Rome and assured the Sovereign Pontiff that he could not accept that honourable post until he had fulfilled the vow he had made to God to become a Friar Minor. The Pope agreed to his wish, and Louis put on the holy habit, which he continued to wear to the end of his life, and was professed by the Minister General of the Order.

On his return to Toulouse he devoted himself to the care of the souls committed to him, and became a father to the poor, to whom he gave alms abundantly. He preserved his innocence to the end, and was remarkable for his deep humility. God summoned him to His heavenly kingdom at the early age of twenty-four.

His death took place in 1299. He was placed on *the list of* Saints by Pope John XXII.

25. St. Louis, King of France,

CONFESSOR, OF THE THIRD ORDER.

This holy king was a perfect model of every virtue. He defended the rights of the Church with invincible courage, governed his kingdom with justice and moderation, and, during the Crusades, displayed a valour and skill which excited general admiration amongst the Crusaders. His character for justice, and the trust reposed in him by everyone, made him the umpire and peacemaker both of princes and people. From his youth he had worn the Franciscan habit, and had caused his name to be entered on the list of the Third Order.

He died of the plague at Tunis, on the 25th of August 1270, and was placed amongst the Saints by Pope Boniface VIII.

SEPTEMBER.

1. Blessed Isabella of France,

VIRGIN, OF THE SECOND ORDER.

This blessed virgin, whose many virtues eclipsed even the glories of her noble birth, was sister to St. Louis, King of France. Like him, she had been brought up in the fear and love of God by their pious mother, Blanche of Castille, whose every word seemed stamped with Christian wisdom. Isabella corresponded so well with the religious and intellectual training she received, that while still quite young she united in herself sterling virtues with the most varied acquirements and brilliant accomplishments. Her whole time was devoted to prayer, study, and work. She refused an alliance with Conrad, Emperor of Germany, declaring that she had already given herself to Jesus Christ by a vow of virginity. She belonged first to the Third Order,

but after she had founded the convent at Longchamp for the nuns of St. Clare, she went into it herself. Humility was the virtue Isabella loved and desired above all others; and to preserve it from the attacks of vanity and selfishness, she sheltered it under a rigid and continual silence, which she broke only to speak of God and the things of God. In 1270 her soul took its flight to heaven. She died calling on the holy names of Jesus and Mary, of St. Francis and St. Clare.

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3. Blessed John of Perugia and Blessed Peter of Sassoferrato,

MARTYRS, OF THE FIRST ORDER.

About the year 1221 our blessed Father, St. Francis of Assisi, selected two religious of his Order for a mission to Arragon—Brother John of Perugia, a priest, and Brother Peter of Sassoferrato, a lay brother. These two fervent men established themselves first at Tarragona, where they founded a convent, and devoted themselves to preaching the Gospel and to prayer. The fame of their holiness soon spread throughout the whole country. Shortly after, they went on as far as the city of Valentia, which was then in the hands of the Moors; there they preached the true faith and exposed the gross errors of Mahometanism with so much zeal and vehemence that King Azotus, a declared persecutor of Christianity, caused them to be seized; and finding it impossible to prevail on these faithful confessors to deny Jesus Christ, either by threats or promises, he ordered them to be beheaded in a public square of the city. Hardly were they buried when they began to work the most wonderful miracles, which produced a *great effect* on the whole Mussulman population. Not

long after—that is, about the year 1238—the king was led by divine grace to embrace the truth; and he and a great portion of his subjects became Christian. He was baptised, and resigned his kingdom into the hands of James I., King of Arragon, who allowed him to retain as his own property the palace and one fertile province. With the consent of King James, Azotus turned his own palace into a convent of Friars Minor,—the walls and courts of which had so often been reddened with the blood of martyrs. The devotion to Blessed John of Perugia and Peter of Sassoferrato was sanctioned by Pope Clement XI.; and Benedict XIII. allowed the Mass and Office in their honour to be said in the Order of Friars Minor, and in various specified places.

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4. St. Rose of Viterbo,

VIRGIN, OF THE THIRD ORDER.

This virgin was a marvel of sanctity from her earliest infancy. The first sounds her tongue framed were the holy names of Jesus and Mary. When she was not yet two years old she listened with earnest attention to the pious conversation and the wise instructions of her parents. When three years old she restored to life one of her relations who had been some hours dead. At the age of nine she took the habit of the Third Order; and by an express command from God she went through the streets of Viterbo preaching penance, and calling down the blessing of God on the defenders of the Church of Rome. She also experienced the sorrows of exile. At the age of eighteen the measure of her sufferings and merits was completed, and God crowned her with glory and immortality. She was ranked amongst the Saints by Pope Calixtus III. in 1457.

5. Blessed Gentil of Matelica,
MARTYR, OF THE FIRST ORDER.

This blessed servant of God was very young when he joined the Seraphic Order. He enjoyed such unspeakable consolations in prayer, silence, and solitude, that he passed almost every night in the church, lost in the sweetness of contemplation. The effects of his holiness were felt on all sides without the walls of his convent, and he converted a great number of sinners to God. With the consent of his Superiors he set forth on a foreign mission, and travelled over Egypt and Persia. In the latter country he converted and baptised more than ten thousand of the inhabitants. The exasperated Mahometans seized him and put him to death. He won the crown of martyrdom in 1340. Pope Pius VI. assigned him the honours of beatification.

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6. Blessed Vincent of Aquila,
CONFESSOR, OF THE FIRST ORDER.

Disgusted with the world, and in dread of its temptations, this faithful servant of God joined the Friars Minor Observantins, where he laid up an abundant store of virtues. He delighted in being given the lowest offices in the convent, and his love of silence and solitude led him to shun society, though he showed a tender charity towards all. He frequently passed whole nights in meditating on the mysteries of the life of our Lord. He possessed the simplicity of a dove, and his patience was proof against all pain, trouble, and suffering. His soul quitted its exile, and took its flight to heaven on the 17th of August 1504 Pope Pius VI. placed him amongst the Blessed.

9. Blessed Seraphina Sforza,

WIDOW, OF THE THIRD ORDER.

Descended from an illustrious and noble family, Blessed Seraphina well repaid the careful training of her infancy; and even at that early age it was easy to foresee what she was destined one day to become. She married Prince Sforza de Pesaro, and was subjected to all kinds of cruel treatment from the brutality of this man, who was blinded by an unworthy passion for another. Three times he tried to put her to death, resorting to calumny in defence of his crime, to avert the vengeance of the Colonna, to whose family the princess belonged.

She bore everything in silence, and did not even try to disprove the infamous accusations so unjustly brought against her by her husband. Not long after his death, she put on the habit of St. Clare, made her profession, and became Abbess of the convent. After twenty-two years passed in this quiet seclusion, and having perfected herself in the practice of every virtue, strengthened by the Sacraments of the Church, she passed from time into eternity, and her soul returned to God on the 8th of September 1478. Benedict XIV. solemnly approved the devotion which had been paid her ever since her death.

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11. Blessed Bernard of Offido,

CONFESSOR, OF THE FIRST ORDER.

This great servant of God never knew the faults and failings of childhood, for his youth was passed far from all occasions of dissipation and in the most perfect innocence. He entered the novitiate of the Friars Minor Capuchins, took the habit of St. Francis, and became one of his most faithful followers. God loaded him with special

graces, and enabled him, in contemplation, to penetrate into the hidden things of divine wisdom. Nothing could distract him from his constant realisation of the presence of God; and in begging for the convent, whether in the town or the country, he never lost in the smallest degree his habitual recollection. Though always surrounded either by sick people who came to him to be cured, or by princes and prelates who came to him for advice on the most intricate and difficult points, he persisted in looking upon himself as the least and lowest of the Brothers. He was ninety years old when his last illness seized him. He sent for the warden of his convent, and said to him with simplicity, "Father, give me your blessing, and permission to go to heaven." The warden replied: "Yes, O Christian soul, I give you my blessing: depart to a happy eternity." The words were scarcely uttered ere the soul of the holy man took its flight to the celestial regions, on the 22d of August 1694. Pius VI. placed him on the list of the Blessed.

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17. The Stigmata of our holy Father, St. Francis.

Mount Alvernus is one of the highest of the Appenine range. Our holy Father had, with the help of his friend, Count Orlando, built a convent there, which he loved above all others on account of its loneliness. He often resorted to it, to give himself up more freely to contemplation; and he invariably sought out the most secluded parts of the mountain. In 1224, about the festival of the Exaltation of the Holy Cross, whilst he was praying in an almost inaccessible cavern, a winged seraph appeared to him, whose wings were extended in the form of a cross. This heavenly seraph

was our Lord Jesus Christ Himself, who, embracing His beloved servant, left in his side and in his hands and feet the sacred prints of His adorable wounds. In spite of all Francis's efforts to conceal this marvel, the blood which flowed at times from the wounds betrayed his secret; and after his death, everyone was at liberty to convince himself of the truth of this miracle. Pope Benedict ordered the anniversary of this prodigy to be kept throughout the Order; and Paul V. extended the obligation to the whole Church.

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18. St. Joseph of Cupertino, confessor, of the first order.

Joseph was born in 1603, of thoroughly Christian parents; and he knew how to appreciate their advice and example. He was miraculously cured of a painful and tedious sickness by the most holy Virgin; and desirous after his recovery to unite himself more closely to God, he resolved to enter the Seraphic Order. He joined the Friars Minor Capuchins; but not long after exchanged to the Friars Minor Conventual, and was raised to the priesthood. He was inflamed with love for God; and it may truly be said of him that his life partook much more of heaven than of earth. He was the wonder of the age in which he lived, as much for his wisdom and prudence, as for the fame of the miracles which were multiplied, so to speak, in his hands. He was almost constantly in ecstasy, and was carried by the Spirit of God from place to place, or raised to a considerable height from the ground, to the no small astonishment of the spectators. He died in his sixty-first year. He was beatified by Benedict XIV., and canonised by Clement XIII.

23. Invention of the body of St. Clare of Assisi, foundress of the second order.

For more than five centuries the remains of St. Clare rested peacefully in their place of concealment (as had been the case with the body of St. Francis for nearly six hundred years), in a vault beneath the steps of the sanctuary and the high altar. The fact of the existence of so precious a treasure in this spot was attested by the most authentic documents, as well as by tradition. The Sovereign Pontiff Pius IX. having authorised the investigation, the work was begun on the 23d of August 1850, and the tomb was discovered on the 30th of the same month. The Bishop of Assisi immediately communicated the joyful discovery to the rest of the bishops in Umbria; and on the 23d of the following September they assembled round the tomb of the Saint. It was opened in the presence of an Apostolic Commissary deputed by the Pope. The body of the Saint was reduced to a skeleton, but in perfect preservation. The Holy See allows the Office for this joyful discovery to be said by the whole Order of St. Francis on this day.

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25. St. Pacificus of St. Severino, confessor, of the first order.

This generous servant of God gave indications in his infancy of the sanctity to which he should attain in after life. When only four years old he used to mix ashes with his food from the spirit of mortification. His parents dying, he was left to the care of an uncle and two maid-servants, who seemed to vie with each other in tormenting, ill-treating, and ridiculing the pious *child. His* patience never gave way, and his humility

made him accuse himself as having deserved the ill-treatment he received. At the age of seventeen he took the habit of the Seraphic Order, and joined the Observantins of the Reform. After taking the vows, he finished his course of studies, and was raised to the priesthood. He was noted among his brethren for his humility, gentleness, charity, exquisite purity, and the spirit of poverty by which he was animated. He was favoured by God with the gift of prophecy, and with ineffable consolations. He fell asleep in the Lord in 1721. Pope Pius VI. beatified him, and Gregory XVI. canonised him with every solemnity on Trinity Sunday 1839.

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26. Blessed Lucy of Calatagirone,

VIRGIN, OF THE THIRD ORDER.

This Sicilian virgin entered a convent of the Third Order at Salerno, while still quite young. She was soon noted for her diligence in practising every duty of religion, all of which she may be said to have possessed to an heroic degree. Humility, silence, self-denial, obedience, and prayer were the whole aim and occupation of her life. She had frequent ecstasies, and every Friday she was seized with a violent and excessive grief, which seemed to plunge her into a state of depression from which nothing could rouse her. She left this land of exile for her true home in heaven in 1400.

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28. Blessed Bernardin of Feltre,

CONFESSOR, OF THE FIRST ORDER.

The child of noble parents, Bernardin was sent to

Padua to study for the law; but the almost sudden death of two of the professors, and the preaching of St. James de la Marche, showed him the worthlessness of this world's goods, and he resolved on embracing the religious life. He joined the Friars Minor Observantins. After being ordained priest, his eloquence in the pulpit excited universal admiration, and converted multitudes. Burning with zeal for God's glory, and filled with love to all, he gave himself to every kind of good work. He tried hard to further the establishment of "*monts de piété*," to defend the poor from the rapacity of the Jews. His life was several times threatened by the heretics, but God ever protected him from the snares laid for him. Sixtus IV. and Innocent VIII. employed him frequently as peacemaker with the discontented amongst the people. He died at Pavia in 1494, and was beatified by Pope Innocent X.

OCTOBER.

1. Blessed Louisa of Savoy,

WIDOW, OF THE SECOND ORDER.

Louisa was a daughter of Blessed Amedeus, and followed in the steps of her father. Whilst purposing in her heart to consecrate her life to God by taking the vow of celibacy, her uncle, who was appointed her guardian, arranged a marriage for her with the Prince of Châtillon. She did not, however, change her manner of life, but persevering in the course she had chosen, enriched herself with every virtue. Her husband dying when she was only twenty-seven, she adopted the Rule of the Third Order, determining to live in poverty and *penance* and give herself up entirely to good works.

She made a holy use of her riches, by giving alms abundantly to the poor and sick, whom she visited constantly. At length, freed from all earthly ties, she followed the call of God, and retired into a Franciscan Convent. There she was a perfect example of regularity, obedience, and humility. She was attacked with mortal sickness, received the last Sacraments, and died on the very day she had foretold—the 24th of July 1503—being then only forty-two years old. Her remains were taken to Nozeroy, in Franchecomté; innumerable miracles were worked on her tomb, and Gregory XVI. solemnly sanctioned the devotion to her in 1839.

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3. Translation of St. Clare,

FOUNDRESS, OF THE SECOND ORDER.

St. Clare survived St. Francis twenty-seven years, and on the 12th of August 1253 her soul quitted this world to join the innumerable company of Saints and angels in heaven. Her mortal remains had scarcely been deposited in the old church of St. George's, ere the people of Assisi were seized with a desire to erect, in honour of their new patroness, a temple worthy of her sanctity and of their devotion. By order of Alexander IV., himself a Friar Minor, one of the most celebrated architects of the day drew up the plans, and the edifice was completed in 1260. The 3d of October of the same year was the day fixed for the solemn ceremony of translation, at which the Sovereign Pontiff himself determined to preside. A great number of Bishops accepted his invitation, and crowds of people from all parts assembled to witness this fresh triumph of the lowly Clare. The holy relics were deposited in a stone coffin, and buried very deep in the ground, beneath the

high altar. Heaven united with earth in solemnising this festival, by the number of miracles worked on this memorable day, and by the favours granted through the intercession of St. Clare. The Office of the translation is now said by the whole of the Seraphic Order.

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4. The Seraphic Father, St. Francis of Assisi, founder of the three orders.

The wonders which took place at his birth foreshadowed the glorious destiny of this child, who, like our adorable Redeemer, was born in a stable. In his youth he proposed to himself a very different future from that destined for him; for his dreams were, for some time, only of the glories of war, and the exciting pleasures of this world. It pleased God to send him a severe illness, which arrested him in his career, and by withdrawing him from the giddy and dissipated companions by whom he was surrounded, prepared his mind for the saving influences of grace. While still scarcely recovered, he went into the country to enjoy the pure fresh air and the beauties of nature. From that time he became little in his own eyes; he began to hate all that he once had loved, to despise all he once had esteemed; so that all his past life appeared to him vanity. Completely disenchanted with his dreams of pleasure, he felt the first inspirations of grace, and gave himself up to the direction of the Spirit of God. Very soon he renounced all riches, clothed himself in rags, and went about Assisi preaching penance to the people. In founding his First Order, he made the strictest poverty its basis. Under his guidance, holy Clare, a virgin of Assisi, became the foundation-stone of his Second Order; and, seeing that the whole world seemed desirous

of enlisting under his banner, he established the Third Order, for the benefit of persons detained in the world and in society by their family ties, or the duties of their station. We need not enlarge on his virtues or his miracles, for his life was an exact counterpart of the life of our Saviour; and to complete this conformity, our divine Lord imprinted on him, on Mount Alvernus, the stigmata of His sacred wounds. This seraphic being, whilst living on earth, set his heart on things above, where were all his affections and most ardent desires. God put an end to his exile, and opened to him the gates of heaven, on the 4th of October 1226. Two years after his death, he was placed on the list of Saints by his illustrious friend Cardinal Ugolino, who had been made Pope under the name of Gregory IX.

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5. Blessed John of Penna,

CONFESSOR, OF THE FIRST ORDER.

Whilst John was living in the world, God allowed him to taste the inexpressible sweetness and joys of holiness. A Child of unearthly beauty appeared to him one evening, and said, "Arise, John, and go to St. Etienne, where one of My Friars Minor is to preach. Hearken to his words, and let them be the rule of thy life; for he is sent to thee by Me. Then shalt thou make a long journey, and afterwards return to Me." John immediately arose, and already a great change was worked within him. He went to St. Etienne and heard Father Philip preach about the kingdom of heaven; and as soon as the sermon was over, he went to the preacher and said to him, "Father, I pray you receive me into your Order, that I may do penance therein." John was clothed in the holy habit, made

his profession, and in his simplicity expected to die almost immediately after, believing that he had taken the "long journey" of which the Child had spoken. Shortly after he was sent to Narbonne, where he remained twenty-five years, expecting constantly the end of his term of exile. The religious of the Marches of Ancôna wishing to have his presence amongst them, petitioned for and obtained his recall. As soon as John received the order, he set forth joyfully, believing that on his return to his own country God would call him to Himself. But for thirty years longer he lived, and edified his brethren by his holiness. One day an angel appeared to him, and said, "The end of thy life is come. Ask one favour of God, whatsoever thou wilt: and choose between one day in Purgatory or seven days of penance on earth." John chose the seven days of penance; and immediately felt himself ground and tortured under the pressure of unimaginable sufferings. On the seventh day our Lord called him to Himself, to enjoy for ever the glories of heaven. Pope Pius VII. placed him on the list of the Blessed.

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7. Blessed Mary Frances of the Five Wounds, virgin, of the third order.

This blessed virgin learnt early to raise her heart to God; her confessor allowed her to make her First Communion when only seven years old. When she was sixteen, her parents wished her to marry; but she had already made choice of a spouse, Jesus Christ, who possessed her whole heart. Therefore, however brilliant the alliances proposed for her, she refused them steadily; and, with her father's consent, she took the habit of the *Third Order*, though without leaving home. She then

began to lead the most austere life that can be imagined. She treated her body like an enemy, and brought it into subjection to the spirit by watchings, fastings, disciplines, and hair-shirts, although she was naturally of a delicate constitution. She allowed herself very little sleep at night, on a board covered with a sheep-skin. She felt always an intense desire of suffering. Every virtue shone brilliantly in her, and in spite of her austere habits, Mary Frances attained an extreme old age. She passed to her rest at the age of seventy-seven, after a life entirely devoted to the exercise of every virtue, and to communion with heaven, on the 6th of October 1791, and was beatified by Gregory XVI. on the 12th of November 1843.

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8. St. Bridget,

WIDOW, OF THE THIRD ORDER.

She was born in Sweden; and her parents were as illustrious for their piety as for their noble descent. Her life was given up to the exercise of every virtue. One day, when she was about ten years old, she heard a sermon on the Passion of our Lord; and the following night saw a vision of our Saviour nailed to the cross, with blood dropping from His wounds: "Ah, Lord!" she exclaimed; "who has done this to Thee?" and Jesus answered, "They who despise Me." She retained through life a vivid recollection of this heartrending sight. At the age of sixteen she was made to marry Ulpho, Prince of Nericia; they had eight children, but after the birth of the last they took the vow of celibacy, and adopted the habit and the Rule of the Third Order. After making a pilgrimage to Compostella with his wife, Ulpho joined the monks of Citeaux; and Bridget henceforth wore the habit of the Third Order outwardly, and

ing herself with a thick cord, and covering her head with a veil. She divided all she possessed amongst her children, and then set forth for Rome. From thence she went to Jerusalem; and then again returned to Rome, where her life was passed in the unceasing practice of charity, prayer, and penance. She there founded the Institute called of "our Saviour," after which she made a pilgrimage to Assisi at the time of the celebrated Indulgence of the Portiuncula. At length, at a good old age, and full of merit, she gave up her soul to God in 1373. Her revelations have been approved by the Church, and Pope Boniface IX. numbered her amongst the Saints.

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12. St. Seraphin of Monte-Granaro,

CONFESSOR, OF THE FIRST ORDER.

Born of poor but Christian parents, Seraphin's early life was passed in tending sheep. After entering the novitiate of the Friars Minor Capuchins, he advanced rapidly in holiness. He was beloved by all, on account of the great amiability and cheerful gaiety of his disposition. His life was poor, humble, and mortified, and his obedience unvarying. He was favoured by God with the gift of miracles. He died in 1604. The Holy See sanctioned the devotion paid to him by the country people, and Pope Clement XIII. decreed him the honours of canonisation.

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13. St. Daniel and his Companions,

MARTYRS, OF THE FIRST ORDER.

In the year 1227, when the new-born Order of Friars Minor flooded the world with the brightness of its *light*, a man of eminent sanctity, Brother Daniel, *Provincial* of Calabria, and six other Friars, watered

the soil of Mauritania with their blood, and won the martyr's palm. The names of the six companions of this valiant athlete were, Angel, Samuel, Domnus, Leo, Hugolin, and Nicholas. Our Seraphic Father was still alive at the time they were sent forth by his vicar, Brother Elias. After a long and painful voyage, they arrived at length at Ceuta, where they endeavoured first to rekindle the faith and piety of the few Christians who were still to be found in that city; and then they began to walk about the streets, crying aloud, "There is no salvation except in Jesus Christ!" The Moors, irritated by their hardihood, subjected them to all manner of ill-treatment, and by the king's command they were loaded with chains and cast into prison. Attempts were made to shake their constancy, by threats and promises; and as both were unavailing, the most barbarous tortures were resorted to, but in vain; they persisted in preaching the true faith even in the presence of the Mahometans. Finally they were sentenced to be beheaded, and received in heaven the reward of their zeal and unwavering fidelity to Jesus Christ.

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19. St. Peter of Alcantara,

CONFESSOR, OF THE FIRST ORDER.

Peter of Alcantara showed by his very earliest steps in the religious life the height of sanctity to which he was destined. At the age of sixteen he entered the Seraphic Order. He endeavoured to follow closely in the footsteps of our holy Father, and had such great power with God, that St. Teresa, whose director and counsellor he often was, declared that God would grant everything that should be asked in the name of Peter of Alcantara. He had the thorough spirit of poverty, obedience, humility, and penance of our holy Father

St. Francis. A description of the austerities he practised would inspire many hearts with terror, and many more with incredulity. The reform which he introduced into the Order extended rapidly, and spread from Spain into Italy. He worked innumerable miracles, and after a life of self-immolation and severe labour, he passed to his eternal rest in the year 1562, at the age of sixty-three. After his death, he appeared to St. Teresa, and exclaimed, "O blessed penance, which has earned for me such glory!" Pope Clement IX. canonised him.

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20. St. Elzear, Count of Arian,

CONFESSOR, OF THE THIRD ORDER.

Directly Elzear was born, his pious mother took him in her arms and offered him to God, saying: "Lord, take this infant to heaven after he is baptised, rather than allow him ever to commit one mortal sin!" This child of prayer responded well to the care bestowed on him. At the age of three he shared his meals with the poor. When he was twelve years old he fasted, and wore a rough hair-shirt; but at the age of fourteen, he and Blessed Delphine, on the very day of their wedding, took the vow of chastity. They both adopted the Rule of the Third Order, and kept it all their lives. They were perfect models for the master and mistress of a household. Elzear, after filling the highest posts without once being dazzled by the vain splendour of the world, went to receive the eternal reward in heaven which God destines for His elect, on the 27th of September 1323.

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22. Blessed Ladislas of Gielnow,

CONFESSOR, OF THE FIRST ORDER.

Ladislas entered the Order of Friars Minor when

quite young, and adopted the reform which was introduced by St. John of Capistran into all convents in Poland. He loved poverty, and kept to it with scrupulous fidelity. He lived in seclusion, and practised on his body such austerities as terrified the most fervent. His humility and obedience never flagged; full of zeal and fervour in his missionary labours, he won many souls to Jesus Christ, whose bitter Passion was always the subject of his thoughts. His love and devotion to the most holy Mary showed itself in every form; he was never weary of praising the virtues and the mercy of our glorious Mother. Worn out with age, and weakened by a violent attack of illness, he received the last Sacraments, and died on the 4th of May 1505. He was beatified by Pope Benedict XIV.

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23. St. John of Capistran,

CONFESSOR, OF THE FIRST ORDER.

The scion of a family of distinction, and gifted by nature with the highest intellectual and mental qualities, John, whose education had been carefully cultivated, might have aspired to any dignity or office; but yielding to divine inspiration, he embraced the Seraphic Rule, with the Friars Minor Observantins, where he was soon noticed on account of his brilliant talents, but above all, for his humility, obedience, and his great love of exactitude in the observance of the Rule. His life was divided between prayer and preaching. He refused all the entreaties with which he was urged to accept the bishopric of Aquila. He was indefatigable as a missionary, and a fearless defender of the interests of the Church. He travelled over Italy, the Tyrol, Milan, Bavaria, Austria, Bohemia, Hungary, Moravia, Silesia,

Bosnia, Poland, Russia in Europe, and part of France, preaching everywhere, confounding heretics, and defending his own and the Third Order from the unjust attacks levelled against them. He was present at the Council of Florence, where he attracted general attention by his deep learning. Pope Eugenius IV. intrusted him with several missions of importance, all of which he executed with marvellous skill. He preached the Crusade against the Turks, and afterwards joined the army of the Crusaders, going to the field of battle to encourage the soldiers, and shouting "Victory, Jesus, victory!" The Turks were cut to pieces, and to John of Capistran was ascribed the honour of the victory. He yielded up his soul to God at the age of seventy-one, in the year 1456; and Alexander VIII. canonised him in the year 1690.

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25. Blessed Francis of Calderola, confessor, of the first order.

This fervent disciple of our Lord was chiefly remarkable for his humility, and zeal for the salvation of souls. He knew how to bring himself down to a level with his audience, like a true apostle; and therefore his preaching always produced abundant fruits. From the pulpit he went straight to the confessional, which he never left till night; and then he gave himself to prayer and contemplation. God gave him a special talent for soothing angry spirits and reconciling enemies; and he had a great devotion to Mary. He fell asleep in the Lord in the year 1507, after having been *a little more* than forty years in the Seraphic Order. *Pope Gregory* XVI. placed him on the list of Saints.

26. Blessed Bonaventura of Potenza,

CONFESSOR, OF THE FIRST ORDER.

"Amongst the most eminent servants of God," writes Pope Pius VI. in the brief of canonisation, "must be numbered Blessed Bonaventura, who shone in the house of God like a vessel of gold set with precious stones." At the age of seventeen he was clothed in Franciscan serge, at a convent of Friars Minor Conventuals. He soon became rather a prodigy than a pattern of obedience, humility, gentleness, and mortification. When raised to the priesthood, he exercised his holy office with a zeal that nothing could discourage. His ministry produced wonderful fruits of grace. Attacked by a dangerous malady, he bore the pain and discomfort of sickness with invincible patience; and at length, strengthened by the Sacraments of the Church, he breathed his last, amidst psalms and hymns of praise, on the 26th of October 1710. Pius VI. raised him to the dignity of beatification.

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27. St. Yves,

CONFESSOR, OF THE THIRD ORDER.

This holy man gave an example of every virtue in each of the various posts he held. He was the official and curé of Tréguier. He resigned his post as official that he might give more time to prayer. He had joined the Third Order in his youth, and kept the Rule faithfully all his life. He frequently fasted on bread and water, wore a hair-shirt, and devoted himself to contemplation. Full of compassion for sinners, solicitous for the poor, hospitable to pilgrims and travellers, he attracted the love and esteem of rich and poor, little and great. His fame was spread abroad by the

miracles he worked during his life and after his death. Pope Clement VI. placed him on the list of Saints.

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30. Blessed Angel of Acri,

CONFESSOR, OF THE FIRST ORDER.

From the time he was five years old, Angel was in the habit of passing many hours prostrate before an image of the Blessed Virgin. While quite young, he insisted on entering the novitiate of the Friars Minor Capuchins; but twice he was obliged to leave. He returned, however, a third time, and after his novitiate was ended, had the happiness to be professed. The devil assailed him fearfully, but he overcame him by means of the austerities he practised, and especially by the discipline which he took every morning when he got up. He bore the fatigues of the most painful missions with superhuman courage. His life was one continual miracle. Enriched with virtues and merits, he died in 1739, and was beatified by Pope Leo XII., in the year of the Jubilee, 1825.

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31. Blessed Thomas of Florence,

CONFESSOR, OF THE FIRST ORDER.

Thomas wasted his youth in sinful excesses until, moved by divine grace, he resolved to make reparation to God for his ill-conduct, and prayed for admission to a convent of Friars Minor, where he was received in the capacity of lay brother. He loaded his body with austerities, and at the same time gave up his will to the most entire and blind obedience. Being sent out *with a mission* to Ethiopia, he was seized by the Mahometans and shut up in an old well, where he was

kept for twenty days without food. He was released at the end of three months; and after undergoing every sort of ill-treatment from the infidels, he returned to Italy, inconsolable at having been unable to win the palm of martyrdom. He was planning another journey to Africa, when God called him to Himself on the 31st of October 1447. He was beatified by Clement XIV.

NOVEMBER.

5. Blessed Raynier of the Holy Sepulchre.

CONFESSOR, OF THE FIRST ORDER.

The life of Blessed Raynier is very little known. Some of the historians of the Order—Wading, amongst others—tell us that he was received as a lay brother, and was the companion of Benedict of Arezzo. All unite in praising his fervour, obedience, and great love of the interior life. He laboured above all—after the example of our holy Father St. Francis—to reproduce in himself the life of our Lord Jesus Christ, as far as the weakness of human nature would allow; and by that means he attained to the most eminent sanctity. God took him from this world in 1304; and so many miracles were worked at his tomb, that the Sacred Congregation of Rites drew up a decree, which was sanctioned by the Sovereign Pontiff, allowing the Friars Minor to say his Office.

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6. Blessed Helen of Padua,

VIRGIN, OF THE SECOND ORDER.

This blessed virgin was of the illustrious family of Enselmini. Filled with heavenly grace, she consecrated her virginity to God when scarcely twelve years old, in the convent of Poor Clares, which had been founded

in her country not long before by our Seraphic Father himself. Her guide in the way of perfection was the miracle-worker of the age, St. Anthony of Padua; under whose saintly direction she soon attained to the highest degree of perfection. Her humility, angelic purity, ardent love of penance and of prayer, her tender and affectionate devotion to the Passion of our Lord Jesus Christ, and her heroic fortitude in the tedious and painful sufferings she endured, made her a perfect example of holiness to her Sisters, and her fame was spread through the whole country by reason of the favours which God bestowed upon her. Towards the end of the year 1242 her soul departed to be for ever with Him in heaven Whom only she had loved on earth. Fresh miracles confirmed the opinion that had always been entertained of her sanctity, and from the time of her death, her body, which remained supple and in a perfect state of preservation, became an object of public veneration. Innocent XII. sanctioned this devotion, and allowed the children of St. Francis to say the Office of Blessed Helen.

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7. Blessed Bernardin de Fossa,

CONFESSOR, OF THE FIRST ORDER.

This generous servant of God was pursuing his studies at Perugia about the time that the whole of Europe resounded with the fame of the virtues and miracles of St. Bernardin of Sienna. Filled with astonishment and enthusiasm at all he heard about this great Saint, he determined to join the Order of Friars Minor. The preaching of St. James de la Marche confirmed him in this resolution. He took the holy habit, *and set himself* diligently to imitate St. Bernardin. *His purity* and chastity were so great that he has been

compared to an angel. He slept little, fasted, wore a hair-shirt, made frequent use of the discipline, and prayed with floods of tears before an image of Jesus crucified. As an apostolic missionary he preached in all the cities of Italy, in Dalmatia, and the neighbouring countries. He was made successively Provincial, Procurato, and Vicar-General of his Order, against his own wish, for he would gladly have declined these offices, but was obliged to submit. God bestowed on him the gift of miracles. He died at the Convent of Ochra, at the age of eighty-three, on the 27th of November 1503. Pope Leo XII. beatified him in 1828.

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12. St. Didacius of Alcala,

CONFESSOR, OF THE FIRST ORDER.

This Saint was born at Saint Nicholas of Port, in Spain. His early studies were directed by a pious priest, but wishing to unite himself more closely to God, he went to the convent of Friars Minor Observantins at Orifazza, and was professed there as a lay brother. He bore the yoke of obedience and observance of the Rule with unspeakable joy, and his greatest happiness was in contemplation. He was sent to the Canary Islands and made Superior of the Mission, converting great numbers of infidels by his example and exhortations. In the year of the Jubilee, under Pope Nicholas V. he went to Rome, and was given the care of the sick at the Convent of Ara Cœli. There he displayed so much tenderness and skill in the charity with which he exercised his duties, that God rewarded him by permitting him to work several miracles. He was afterwards sent to Alcala, where, finding his end was *approaching*, he fixed his eyes on the Cross and breathed

his last, saying with inexpressible devotion a verse of the hymn for Lauds in Passion-week. He died on the 12th of November 1463. He was numbered among the Saints by Pope Sixtus V.

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14. Blessed Gabriel Ferreti,

CONFESSOR, OF THE FIRST ORDER.

Gabriel was descended from the illustrious family of La Marca, in which virtue was hereditary. Giving up the dazzling prospects of this world's grandeur, he took the habit of St. Francis in a convent of Friars Minor Observantins. After he was professed he persevered in the exercise of every religious virtue, and was especially remarkable for obedience. The fame of his sanctity soon spread on all sides. He was first made Warden of the convent at Ancona, and afterwards Provincial of the Marches; but in every position he was distinguished by the same prudence and deep humility. God bestowed on him the gift of prophecy and miracles, and he made use of all his influence to reanimate the fervour of the religious. Full of years and virtue, he slept the sleep of the just on the 12th of November 1456. Pope Benedict XIV. beatified him.

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16. St. Agnes of Assisi,

VIRGIN, OF THE SECOND ORDER.

Agnes was St. Clare's sister, who, in seeking to prevail on this first daughter of St. Francis to return to the world she had renounced, was herself vanquished by the *heavenly wisdom* which inspired St. Clare, and determined to remain with her and clothe herself in the same

coarse habit. God interfered miraculously to save her from the furious anger of her family. She followed closely in her sister's footsteps, but was obliged to leave her to take the direction of the convent at Florence. She established strict Rule there, trained the pious and high-born virgins under her care to the life of poverty and austerity which St. Francis had laid down for them, and then returned to her sister at the Convent of St. Damian. She lived in the greatest mortification, and only employed herself with thoughts of God. Ripe for the kingdom of heaven, God took her from this world in 1253, three months after the death of her sister.

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17. Blessed Salome,

VIRGIN, OF THE SECOND ORDER.

This holy virgin, descended from the royal family of Poland, gave herself to God at a very early age. Her parents obliged her, for political reasons, to marry Coloman, a prince of Hungary; but by mutual consent on their wedding-day they both took the vow of chastity. When Coloman became King of Galicia, Salome's humility appeared to increase. She stripped herself of her rich ornaments and gorgeous attire, and all that could foster pride, and often spent whole nights in prayer. When death took her pious husband, she went back to Cracow, and after giving liberally to the support of the Convent of Scalen, she took the habit and was professed there. After a time she was made Abbess, renewed a strict observance of the Rule, and set a wonderful example of mortification, humility, and patience. After twenty-eight years of life in enclosure, she was attacked by a severe illness whilst hearing Mass; and one week later her soul left this world to be present at the eternal marriage-feast

of the Lamb. She died on the 17th of November 1268. She was beatified by Pope Clement X.

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19. St. Elizabeth of Hungary,

WIDOW, OF THE THIRD ORDER.

Elizabeth was a perfect marvel of sanctity and of perfection from her birth. She loved the poor, and delighted in helping them; and though living in a court, and surrounded by luxury, she was lowly and humble as a child in her own eyes. Her rich attire covered a rough hair-shirt, which ate into her flesh: her deeds of mercy were innumerable. After her husband's death she was a victim to every kind of calumny and ill-treatment; but she bore it all unmoved. Her benevolence, charity, and patience never failed. She adopted and wore openly the habit of the Third Order when death had deprived her of her husband, and continued to wear it to the end of her life. Though absorbed in prayer and delighting in quiet contemplation, she left both to employ herself incessantly in works of charity. She founded and endowed several convents at her own expense. God took her from this world on the 19th November 1231. She was canonised by Pope Gregory IX., and became the Patroness of the Third Order.

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26. Blessed Delphine,

VIRGIN, OF THE THIRD ORDER.

Delphine took the vow of chastity with her husband, St. Elzear, on the very day of their marriage; and together they took also the habit of the Third Order. Her life was holy and precious in God's sight, because, *even in* society and in brilliant courts, surrounded by *the miserable* vanities of this world, she was enabled to

cultivate detachment and perfect purity of heart. She loved poverty for herself, and loved the poor as being the suffering members of Jesus Christ. For this reason she did her best to comfort them and be as a mother to them, till her death in 1360.

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27. Blessed Raymond Lullo,

MARTYR, OF THE THIRD ORDER.

This learned and holy man was born at Palma, in the Balearic Islands. Feeling dissatisfied with the passing glories of this world, he took the habit of the Third Order, spent nine years in seclusion, made several journeys to Rome, Avignon, Paris, and Vienna, with a view of inducing the Sovereign Pontiff and the General Council of Vienna to build colleges, and afterwards went to Bugia, in Africa, where, after preaching the faith openly with holy freedom for some time, he gained the crown of martyrdom in 1315. He was beatified by Pope Clement X.

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28. St. James of Marchia,

CONFESSOR, OF THE FIRST ORDER.

After completing his studies, while still very young, James thought of joining the Carthusians; but God moved him rather to enter a convent of Friars Minor. His humility and obedience, and his spirit of penance and of poverty, soon caused him to be looked upon as a perfect model of every religious virtue. When he became a priest he devoted himself to the ministry of preaching, and proved himself an indefatigable missionary. He spoke plainly the whole of God's truth to poor and rich, and was not afraid openly to attack the vices of the great. For some time he shared the toils and tra-

vels of St. John of Capistrana; and he himself was intrusted with missions of importance by Martin V., Eugenius IV., Nicholas V., Calistus III., Pius II., Paul II., and Sixtus IV. Worn out with toil and fatigue, he died, at the age of eighty, on the 28th of November 1476. He was canonised by Pope Benedict XII. in 1726.

29. All the Saints of the Order.

This festival has been granted by the Church to the whole Order—to the Friars Minor and to the Second and Third Orders also—as a day of commemoration to celebrate on earth the triumph of that innumerable multitude of martyrs, confessors, virgins, widows, and holy men and women gathered from every rank and position in the world into the great Franciscan family. It is well for us also to be reminded at times of the virtues of those who have gone before us, both to encourage us, and to enlighten and direct our steps in that holy course on which we have entered. Therefore it is our bounden duty to keep this solemn festival with all due honour. It is a family festival, upon which those who have already enriched the Church with their superabundant merits entreat our Lord to pour out the treasures of His grace on those of His children who are poorest in spiritual goods. The recollection of so many glorious victories should raise our courage, and make us say within ourselves, "Why should not I do as so many others have done?"

DECEMBER.

8. Feast of the Immaculate Conception, patroness of the three orders of st. francis.

Our Seraphic Patriarch bequeathed to all the chil-

dren who have been born to him in Jesus Christ, a tender love for and filial confidence in the most holy Mary. It was at our Lady of the Angels that St. Francis of Assisi convoked his first general chapter, in order to place all his children under the patronage of the august Mother of God, Mary Immaculate. Nothing shows more strongly the intention of our Seraphic Father than the statute proclaimed by him at this general chapter, at which more than 5000 religious were assembled. "Every Saturday a votive Mass shall be celebrated in honour of the Immaculate Conception." Then is added: "When you speak of Mary, you shall attribute to her every excellence and every imaginable prerogative, provided only that they are consistent with her exalted dignity." The disciples have obeyed their Master's directions, and the Franciscan family justly glories in having furnished the dogma of the Immaculate Conception with its most devoted and most persevering defenders; and it is on that account that Mary Immaculate became the Patroness of the three Orders of St. Francis of Assisi, with the approbation of the Sovereign Pontiffs.

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9. Blessed Elizabeth of Waldsech, virgin, of the third order.

This virgin was only fourteen when by her urgent entreaties she obtained permission to enter a community of the Third Order. The house was a very poor one; each Sister worked for her own maintenance, and the whole business of the Superior was to superintend the various works. All they had in common was their spiritual exercises and their dwelling; they were not even enclosed. Elizabeth worked, fasted, prayed, and

was assailed by the most violent attacks of the devil. She was unjustly accused of theft, and had to bear the scorn and contempt of her companions; and when it pleased God to clear her from suspicion and restore to her the esteem she had always before enjoyed, she was attacked by an infectious leprosy, which made her unbearable to everyone. Her patience never gave way under all these trials. She spent all her time in meditation on the Passion of our Lord Jesus Christ. She was only thirty-four when it pleased God to take her from this vale of tears. She died on the 25th of November 1420. Clement XIII. sanctioned the devotion which has at all times been paid her.

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12. Invention of the Body of our holy Father, St. Francis.

Divine Providence in its inscrutable decrees permitted the body of our Seraphic Father to lie hidden for nearly six centuries. But there was a universally-received tradition that his remains were interred at a very great depth under the high altar of the basilica of the Sacro Convento. The Sovereign Pontiffs, however, strictly forbade any search to be made with a view of discovering the body. At length, when the time determined by the Lord had come, Pope Pius VII., yielding to the natural and just demands of the Minister-General of the Friars Minor Conventuals, authorised fresh researches to be made for the body of the Saint. The work was begun in secret, and carried on for fifty-two nights with incredible vigour. After having broken down walls and masonry-work and masses of rock, the *coffin was at last* discovered. It was of stone, fastened *with great bars* of iron. The authenticity of the body

of our holy Father St. Francis was verified by five Bishops delegated by the Sovereign Pontiff, who would not allow the sacred body to be moved from the place where it rested, and he forbade everyone, on pain of excommunication, to take away the very smallest particle. At length, on the 5th of September 1820, Pius VII. issued a bull in which he solemnly declared that "the body that has been found beneath the high altar of the lower basilica at Assisi is truly and indeed that of St. Francis, Founder of the Order of Friars Minor; for which we praise the God of all consolation, who has given us in this marvellous discovery a sure token of the assistance and protection of this great Saint in these times of trouble." In order to perpetuate the memory of this joyful event, Leo XII. ordered that the office for it should be said by the whole Franciscan Order.

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14. Saint Leonard of Port Maurice, confessor, of the first order.

This great servant of God was born in the part of Italy called the Riviera, near Genoa. His father was a sailor. From his youth he was well grounded in piety, which seemed fully to develop itself in him when he went to Rome to finish his education at the Roman College. Aspiring to higher perfection, at the age of twenty-two he joined the Friars Minor of the Reform. He was never known to deviate from the way of perfection. He was employed by his Superiors on mission-work in Italy, where he soon attained great celebrity. St. Alphonso Liguori always spoke of him as "the great missionary." Although naturally of a weak and delicate constitution, he added fasting, vigils, and the most terrible macerations to the labours of the pulpit.

and the confessional. He exerted all his zeal to extend the devotion of the Way of the Cross; and he took innumerable measures and petitioned Benedict XIV. incessantly to prevail on him to declare the dogma of the Immaculate Conception; but this glory was reserved for our present illustrious Pontiff Pius IX., who is himself a member of the Franciscan family, being one of the Third Order. Loaded with merit, and full of years, Leonard went to receive his eternal reward in heaven. On hearing of his death, Benedict XIV. exclaimed, "We suffer a great loss, but we gain a powerful protector in heaven." Pius VI., who had known and revered him during his life, beatified him forty-five years after his death, and Pius IX. enrolled him among the Saints in October 1866.

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17. Blessed Conrad of Offide, Confessor, of the First Order.

Desiring to place his salvation beyond the reach of danger, Blessed Conrad resolved to enter the Order of Friars Minor. His education had been brilliant; and as soon as he had made his profession, he was raised to the priesthood; but his favourite virtues were humility and self-denial. He therefore asked and obtained permission to work in the kitchen; and afterwards, for ten years, he was employed in questing for the convent. He very seldom offered the Holy Sacrifice of the Mass; for which our Lord rebuked him severely. His love of poverty was so great that he wore the same habit fifty years. His Superiors intrusted him with the ministry of preaching, and he acquitted himself with the greatest success. God bestowed on him the gift of miracles, and filled him with *the sweetest* heavenly consolations. He passed away

from this earth on the 12th of December 1306, and was beatified by Pope Pius VII. on the 21st of April 1817.

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17. Blessed Benedict of Urbino, of the Order of the Capuchins.

B. Benedict Passionei was born on the 23d of September 1560, of noble parents, who were no less distinguished for their virtues than for their rank and position. Left an orphan when very young, he was educated at Padua, where diligent attention to his studies never seemed to interrupt the converse of his soul with God. Having made up his mind to enter some religious order, he chose the poorest and humblest, and after many repulses and mortifications was somewhat unwillingly admitted into the Capuchin Convent of Fano. Here he became the model and marvel of all the other novices from his wonderful austerities and exact observance of the Rule. Chosen by his Superiors for the work of preaching, he was sent after a few years to Vienna, where his extraordinary zeal and talents worked miracles in the conversion of his hearers. His health failing, he was sent back to Italy, where he was made Superior, and edified the whole Order by his incredible penances, extraordinary obedience, and all theological virtues. His heroic charity was no less remarkable than his intense humility, which made him honestly think himself the worst among his brethren. After a life spent in unceasing labour for others, and mortification of himself, he slept peaceably in our Lord on the 30th of April 1625, having been forewarned of the day of his death, and being sixty-four years old. Both before and after his death he worked many miracles, which were duly attested by the Congregation of Rites

on the 18th of September 1866. He was, in consequence, beatified by Pope Pius IX., on the 27th of November 1866, and the decree was published by him on the 17th of December of the same year.

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19. Blessed Margaret Colonna,
VIRGIN, OF THE SECOND ORDER.

Margaret was of an illustrious family, and her parents dying while she was young, left her to the guardianship of her brothers, who wished to find a suitable marriage for her. She, however, steadfastly refused to listen to their entreaties, took the habit of St. Clare, and always wore a hair-shirt. She spent the whole of her large fortune on the poor and on religious communities, and gave herself entirely up to the care of the sick, whom she visited, comforted, and exhorted to patience. She yielded up her spirit to God on the 30th of December 1284. Many miracles have been worked at her tomb. The Sovereign Pontiff Pius IX. placed her on the list of the Blessed.

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22. Blessed John of Peace,
CONFESSOR, OF THE THIRD ORDER.

Blessed John was born at Pisa, in 1353, of a family no less remarkable for its ancient nobility than for its enormous wealth. He embraced a military life, and married. But touched by the grace of God, he became entirely converted, and casting from him the seductions of the world and the advantages of his high birth, he was publicly clothed in the humble habit of the Third Order. From that time, his house was turned into a refuge for the poor and infirm, and he only valued

money as a means of relieving the distressed. Attracted by the report of his virtue, and by the wonderful example he was giving to the world, great numbers of Christians were anxious to imitate his life of good works and of penance. John therefore founded a pious confraternity, the members of which were bound to beg alms of the faithful, and then to go and distribute them amongst the poor. He was taken to his rest about the year 1427. His fellow citizens venerated him from the first as of the number of the Blessed. In 1856, his body was carried to the Church of the Friars Minor Conventual, in the midst of an immense concourse of people; and on the 10th of September 1857 Pius IX. approved by decree the devotion which had been paid from time immemorial to Blessed John of Peace.

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23. Blessed Nicholas Factor,
confessor, of the first order.

This blessed servant of God fasted three times a week from the time he was five years old, and gave to the poor whatever food was given him for himself. His holy life converted a Moorish woman who was in the service of his parents. While still quite young, he visited the sick in the hospitals, and lavished on them the greatest care and attention. He refused steadily all the alliances proposed for him by his parents, and joined the Friars Minor Observantins. After his profession, he was made priest, and devoted himself to preaching. He was austere, humble, and full of contempt of himself; he went about always barefoot, only wearing sandals when obliged by illness. In spite of his austerities, his countenance was always lighted up with an expression of gentle happiness. He gave him-

self the discipline three times before preaching, to draw down the blessing of God on himself and his audience. Led no doubt by the Spirit of God, whose designs are unsearchable, he changed from the Observantins to the Capuchins, and then, after some years, returned to the Observantins. When someone expressed surprise at this, he replied, "I can but do the will of God. The religion of our Father St. Francis is holy, most holy, in all its branches. The Capuchin Fathers are holy, the Observantin Fathers are holy, the Recollect Fathers are holy; and the Conventual Fathers are likewise holy." God called this fervent religious unto Himself, and he breathed his last repeating the words of the Psalm, "Lætatus sum in his quæ dicta sunt mihi, in domo Domini ibimus,"—"I was glad when they said unto me, We will go into the house of the Lord." He was beatified by Pope Pius VI.

ON THE INDULGENCES GRANTED TO THE THIRD ORDER.

Article I.

GENERAL CONCESSIONS OF SPIRITUAL FAVOURS AND INDULGENCES TO THE THIRD ORDER.

Before entering into detail of the principal indulgences accorded to the Third Order, let us first refer to the general concessions which have been granted to it by the Sovereign Pontiffs.

I. Sixtus IV., Leon X., Innocent XI., and still more particularly Innocent XII., in his constitution *Sua nobis*, of December 16, 1695, confirmed by Benedict XIII., Pius VII., and Pius IX., have communicated to the Third Order all the *spiritual* privileges and all the indulgences, personal and local, granted to the two other Orders of St. Francis. By virtue of this communication, the Tertiaries may gain the same indulgences as the Brothers Minor and the religious of St. Clare; and the churches or public chapels of the Third Order, even when these chapels form part of a parish church, enjoy the same privileges as the other churches of the Order of St. Francis. For example, the chief altar of these churches is privileged; Tertiaries may gain there the indulgence of the Portiuncula, &c. The only difference that exists in this respect between the churches and public chapels of the Third Order secular and the other churches of the Order is, that, in the latter, indulgences granted *directly*, and not by *communication*, may be gained by all the faithful without distinction; whilst in churches of the Third Order both, unless by special

privilege, can be gained by the Tertiaries only. The Sacred Congregation of Indulgences has declared it several times, especially on May 24, 1819, for the Congregation of the Third Order of Faenza, under the direction of the Brothers Minor Observantins,[1] and on April 14, 1856, for the Congregations of the Third Order in France.[2]

But now our most holy Father Pope Pius IX., by the following brief, has deigned to extend to all the faithful, on visiting the churches or chapels of the Third Order, the favour of gaining the indulgences granted to the churches of the Order of St. Francis, provided that these churches or chapels are in places where no church of the Brothers Minor Capuchins exists.

PIUS P.P. IX.

AD FUTURAM REI MEMORIAM.

"Expositum est Nobis in Galliarum diœcesibus mire auctas, ac propagatas fuisse sodalitates Tertii-Ordinis S. Francisci Cappuccin. nuncupat. et in ecclesias, in quibus dictæ sodalitates erectæ existunt, magno numero Christifideles concurrere. Modo vero dilectus Filius hodiernus Procurator Generalis Fratrum Ordinis Minorum S. Francisci Cappuccin. nuncupat. enixas preces Nobis porrexit, ut majori bono, ac commodo spirituali Christifidelium è prædictis Diœcesibus consulere de benignitate Nostrâ Apostolicâ dignaremur, facultatem concedentes, cujus vi Christifideles ecclesias, ubi memoratæ sodalitates canonicè erectæ existunt, visitantes frui possent iisdem indulgentiis, ac si dicti Ordinis ecclesias visitarent. Nos ad augendam Fidelium re-

[1] *Ferraris, verb. Indulg.* Appendix, vol. iv. p. 27, edition of *Mont Cassin.*

[2] *Analecta Juris Pontif.* vol. ii. p. 274 b.

ligionem, et animarum salutem cœlestibus Ecclesiæ thesauris piâ charitate intenti, precibus nobis porrectis, quantùm in Domino possumus, annuere voluimus. Quare de omnipotentis Dei misericordiâ ac BB. Petri et Pauli Apostolorum ejus auctoritate confisi, omnibus, et singulis utriusque sexûs Christifidelibus, qui ecclesias sodalitatum Tertii Ordinis Minorum S. Francisci Cappuccin. nuncupat. in Galliarum diœcesibus existentes visitaverint, eas omnes, et singulas Indulgentias etiam de Portiunculâ nuncupatas, peccatorum remissiones, ac pœnitentiarum relaxationes consequi liberè ac licitè Auctoritate Nostrâ Apostolicâ concedimus, quas consequerentur, si quamlibet ecclesiam præfati Ordinis Minorum S. Francisci devotè visitarent, dummodo tamen ecclesiæ dictarum sodalitatum sint in iis locis ubi ecclesiæ, et conventus prædictorum Fratrum-Minorum Ordinis S. Francisci Cappuccin. nuncupat. haud existant, et fideles ea omnia, quæ pro Indulgentiis consequendis injuncta sunt, ritè præstiterint. Non obstantibus Nostrâ et Cancellariæ Apostolicæ regulâ de non concedendis Indulgentiis ad instar, aliisque Constitutionibus et Ordinationibus Apostolicis, cæterisque contrariis quibuscumque. Volumus autem, ut præsentium Litterarum transumptis, seu exemplis etiam impressis manu alicujus notarii publici subscriptis, et sigillo personæ in Ecclesiasticâ dignitate constitutæ munitis, eadem prorsùs fides adhibeatur quæ adhiberetur ipsis præsentibus, si forent exhibitæ vel ostensæ. Præsentibus ad decennium tantùm valituris.

"Datum Romæ apud S. Petrum, sub annulo Piscatoris, die XX. Maii MDCCCLIX., Pontificatûs nostri anno decimo tertio.

Pro Domino Cardinali MACCHI,
L. + S. J.-B. BRANCALEONI-CASTELLANI,
Substitutus."

PIUS IX., POPE.

"Our beloved son, the Procurator-General of the Brothers Minor of St. Francis, called Capuchins, having stated to us recently that the congregations of the Third Order of St. Francis, directed by them, have so wonderfully increased in the dioceses of France, and that the faithful resort in crowds to the churches where these congregations are established, has requested us, with urgent entreaties, to open our apostolic heart towards the faithful of these dioceses, and to favour their progress in goodness by deigning to accord to all the faithful who shall visit the churches where these congregations are canonically established, the faculty of gaining the same indulgences as if they visited the churches of the First Order. As for us, whom a tender charity ever disposes to act for the increase of piety among the faithful, and for the salvation of souls by the dispensation of the heavenly treasures of the Church, we are willing to assent to these prayers as far as we are able in the Lord. Wherefore, fully confiding in the mercy of Almighty God, and the authority of His blessed Apostles Peter and Paul, and by virtue of our full apostolic authority, we grant to all the faithful of both sexes who shall visit the churches of the congregations of the Third Order of the Brothers Minor of St. Francis, called Capuchins, established in the dioceses of France, the power of gaining all indulgences without exception, even those of the Portiuncula, all the remissions of sins, and all the relaxations from penances, which they would obtain by devoutly visiting any church whatsoever of the said Order of Brothers Minor of St. Francis, provided, however, that the churches of the said congregations are situated in places where the Brothers Minor *of the Order* of St. Francis, called Capuchins, have no *church, and that* the faithful exactly fulfil all the con-

ditions requisite for gaining these indulgences. We grant this favour, notwithstanding our rule and that of our apostolic seal not to accord indulgences *ad instar*, as well as other constitutions, apostolic ordinances, and everything else whatsoever which may be urged against us. We will also that to the translations and copies of the presents, even those printed, provided they are signed by a public notary, and sealed with the seal of a person endowed with ecclesiastical dignity, the same credit be given as would be to the presents themselves were they produced or shown. These letters will have no value after ten years.

"Given at Rome, in the Church of St. Peter, under the seal of the Fisherman, the 20th of May 1859, the thirteenth year of our pontificate.

For his Eminence the Cardinal MACCHI,

L. + S. J.-B. BRANCALEONI-CASTELLANI,

Deputy."

After this brief, it will not be permitted to affix on the doors of churches or chapels of the Tertiaries (secular) the table of indulgences of the Festivals of the Third Order, in localities where the Brothers Minor Capuchins have a church.

II. Concessions granted to a congregation of the Third Order separately, extend themselves, in fact, to the whole Third Order, to all its members, and all the other congregations; provided, however, that these concessions have not been caused by an exceptional circumstance, nor for any entirely private reason. Such has been the will of the Sovereign Pontiffs. The following is the manner in which Innocent XII. expresses himself on this subject in the brief *Sua nobis* above mentioned: "In his letters collected in the form of a brief of September 5, 1686, Innocent XI., our predecessor, has confirmed the communication of privileges

and plenary indulgences also, already granted by several Roman Pontiffs, and which have not as yet been revoked in the churches, places, confraternities, congregations, orders, and to persons of either sex, under obedience to or direction of a Minister-General of the Order of Brothers Minor of St. Francis. From whence it follows, as the Holy See has oftentimes declared, that when an altar in any place whatsoever, a church, confraternity, congregation, or order of the same persons is favoured with a plenary or partial indulgence, applicable or not to the souls in purgatory, whether it be granted in favour of these persons only, or indeed to all the faithful, this same indulgence, provided it has not been revoked, may be gained *respectively* at every place, altar, church of the confraternities, congregations, orders, and persons above named, on the conditions mentioned in the grant of the concession. . . . . Thus has the Holy See willed to endow all these places equally, and to bestow upon them, in the eyes of the faithful, alike uniform and equivalent merit, because they all strive equally in the service of God and of the Church." Benedict XIII. also, in his bull *Paterna Sedis*, declared that he intended to renew and grant this communication: "In virtue of the apostolic authority, we confirm all the indults and privileges touching the government and the direction of the Third Order granted to one or several congregations, and we declare that we extend and render them common to the whole of the Third Order."[3]

III. The Tertiaries, by communication, enjoy all the indulgences and all the spiritual favours granted to the religious of the Orders Mendicant, and to their Third

[3] *See* upon this important question, Théodore du Saint-*Esprit, Tractatus de Indulg.* pars ii. art. i. sect. 6, p. 444. *Ferraris, verb. Indulg.* art. v. n. 73.

Orders; that is, to the Brothers Preachers, to the Brothers Minor, the Augustinians, the Carmelites, the Servites, the Trinitarians, the Jesuits, the Minimes, the Jeromites, the Theatines, the Passionists, &c. See on this subject sec. xii. of bull *Paterna Sedis* of Benedict XIII.: "To influence the faithful to embrace with fervour this holy Rule, and never to abandon it after having embraced it, and to apply themselves with greater joy to the exercises of piety and humility enjoined by St. Francis in his Rule, we approve all and every concession and grace, spiritual as well as temporal, especially the indulgences granted by the Roman Pontiffs, our predecessors, to any congregation whatsoever of the Third Order, whether seculars, or those living in community, or religious; to their persons, monasteries, houses, colleges, churches, hospitals, chapels, and any places whatever, whether they have been granted directly and specially, or even by communication with the other Orders, viz. the Brothers Minor, the religious of St. Clare, the Brothers Preachers, the Augustinians, the Carmelites, and other religious mendicants, as also with the archconfraternities of the Cord and of the Gonfalone at Rome, under whatever form and expression they have been granted; we approve them, we confirm them, we grant and concede them anew, and particularly those cited in the apostolic letters of our predecessors of happy memory: Clement V., *Cum illuminatum sit*, of May 8, 1305; Sixtus IV., *Sacri Prædicatorum et Minorum Ordines*, of July 26, 1479; Leo X., *Dudum per nos*, of December 10, 1519; Clement VII., *Ad uberes fructus*, of March 10, 1526; Paul III., *Ad fructus uberes*, of July 3, 1547; Clement VIII., *Ratio pastoralis officii*, of December 20, 1597; Paul V., *Cum certa*, of March 11, 1607; and, further, the indulgences contained in several other

apostolic letters of Innocent XI., *Universis*, of September 30, 1681; *Ecclesiæ Catholicæ*, of June 28, 1686; *Exponi nobis*, of September 5, 1686; *Alias emanavit*, of October 10, 1686; *Exponi nobis*, of May 15, 1688; of Innocent XII., *Ad ea*, of December 24, 1692; *Debitum*, of May 19, 1694; *Sua nobis*, of December 16, 1695; *Cum sicut dilectus*, of November 21, 1696; *Exponi nobis*, of December 3, 1697; *Exdebito pastoralis*, &c.; in short, all the favours contained in the letters of other Roman Pontiffs, our predecessors, granted to the said Order, we renew them and we confirm them by the authority and tenor of the presents."

IV. The Tertiaries further enjoy *by communication* all the spiritual favours and indulgences granted to the religious of all the Orders not Mendicant. This communication is formally expressed in a great number of Bulls. We will only quote the most important; Clement VII., *Dum fructus uberes*, of May 30, 1525; Paul IV., *Ex clementi Sedis Apostolicæ*, of July 1, 1555; Pius IV., *Ex clementi Sedis Apostolicæ provisione*, of April 27, 1561; Gregory XIII., *Ex benigna Sedis Apostolicæ*, of May 21, 1575; Sixtus V., *Et si Mendicantium Ordines*, of October 3, 1587; Clement VIII., *Ratio pastoralis Officii*, of December 20, 1597; Innocent XI., *Ecclesiæ Catholicæ*, of June 28, 1686; and *Exponi nobis*, of September 5, 1686; Innocent XII., *Sua nobis*, of December 16, 1695; Benedict XIII., *Paterna Sedis*, of December 10, 1725; and *Summe decet*, of April 5, 1727;[4] Pius VII. and Pius IX.

This ample communication of graces, favours, and spiritual privileges amongst the Tertiaries and all the religious Orders, without exception, is very authentic. Clement XII., it is true, as we have already observed in chapter iii., had revoked several orders in the Bulls of

[4] *Ferraris, verb. Indulg.* art. v. n. 74. Théodore du Saint-Esprit, *Tractatus de Indulg.* pars ii. art. i. sect. vi. p. 444.

Benedict XIII., and had them reduced to common law. But on reading the constitution *Romanus Pontifex*, published for this end March 30, 1732, one is easily convinced that he intended to annul only the privileges contrary to the rights and jurisdiction of Bishops over Tertians Seculars, reckoned simply as the faithful. Somewhat later, Benedict XIV., by his Constitution, *Ad Romanum Pontificem*, of March 15, 1751, revoked generally all the *personal* indulgences granted to the Third Order, and substituted others for them. But afterwards, the Sovereign Pontiffs restored to the Third Order its innumerable spiritual riches. In a brief, *Pias Christifidelium*, of February 10, 1818, granted in favour of the Tertiaries of Gerona in Spain, Pius VII. renewed the Bull, *Paterna Sedis Apostolicæ*, of Benedict XIII. In our own times, our most holy Father, Pope Pius IX., in conformity with the fervour of his devotion for the Seraphic Father, St. Francis, has entirely reconstituted the sacred patrimony of the Third Order. In a first brief, *Supremi Apostolatus officium*, of July 7, 1848, he confirmed for ever by apostolic authority, and as far as necessary he granted anew, to the Order of Tertiaries of the kingdom of France all and every indulgence, remission of sins, relaxation from penances, and other spiritual favours granted by Benedict XIII. in his Bull, *Paterna Sedis*. On March 11, 1851, he granted a second brief, *Cum sicut nobis*, in which all the favours contained in the former brief, *Supremi Apostolatus*, are extended to the Tertiaries in all countries. Finally, by the decree of the Sacred Congregation of Indulgences, which we have cited in chapter iii., our Holy Father, Pope Pius IX., has declared that all these indulgences, privileges, communications, &c. belong without restriction to all the Tertiaries of St. Francis, under whatever direction they may be placed.

The following is the translation of the two briefs of which we have just spoken.

PIUS IX., POPE.

FOR AN ETERNAL MEMORIAL.

"The office of the Supreme Apostleship which the will of God has conferred on us, notwithstanding the insufficiency of our merits, demands that religious societies wisely founded for increasing the religion and charity of the faithful of Jesus Christ should be especially enriched by us out of the abundance of spiritual treasures, the dispensation of which has been confided to us by the Most High, in order that, being excited by so powerful a motive, men may hasten to join these religious societies, and thus by increasing their merits may render themselves worthy of a closer union with God.

"As, then, we have been requested, in the name of the officers and members of the Confraternity or Congregation of the Third Order of Penance of St. Francis existing in the town and diocese of Marseilles, to be pleased, as was our predecessor of happy memory, Pius VII., for the Franciscan Tertiaries of the town of Gerona, in his apostolic letters in the form of a brief of February 10, 1818, to confirm, in favour of the Tertiaries of the entire realm of France, and to extend to them all the privileges accorded to the Third Order of St. Francis, by our predecessor of happy memory, Benedict XIII., in his letters commencing with the words *Paterna Sedis*, we have considered it our duty to comply with such pious requests which concern the salvation of souls.

"Wherefore being resolved to comply with the *requests for* these special favours, and to consent to their *petitions, full* of confidence in the mercy of Almighty God,

and in the authority of His most blessed Apostles Peter and Paul, we confirm for ever, by apostolic authority, in favour of the said Tertiaries of France, and, as far as necessary, we grant anew, by the tenor of these presents, all and every indulgence, remission of sins, relaxation from penances, and other spiritual favours generally accorded to the same Order of Tertiaries by our predecessor, Benedict XIII., in his aforenamed letters, *Paterna Sedis*.

"Further, in conformity with the request which has been made to us by the same petitioners, we, by virtue of the same authority, transfer for ever to the Tertiaries of the realm of France, on the Sunday next following the feast, the plenary indulgences attached to the Feasts of the Immaculate Conception of the Blessed Virgin Mary, of St. Francis of Assisi, of the Sacred Stigmata of the same Saint, of St. Louis, king of France, and of St. Elizabeth, queen of Hungary.

"Notwithstanding all that the same Benedict XIII. has already declared in the aforesaid letters not to cause any obstacle, and notwithstanding all other things to the contrary, we also will that precisely the same weight be attached to the translations and also to the printed copies, provided they are signed by a public notary and impressed with the seal of a person constituted with ecclesiastical dignity, as would have been attached to the presents had they been produced and exhibited.

"Given at Rome, in the church of St. Mary the Greater, under the ring of the Fisherman, the 7th of July 1848, the third year of our pontificate.

L. + S. A. CARD. LAMBRUSCHINI."

PIUS IX., POPE.

FOR AN ETERNAL MEMORIAL.

"Our dear son, John Charles Magni, Minister-General of the Order of the Brothers Minor of St. Francis, called Conventuals, whilst recently declaring to us that the devotion of the faithful of Jesus Christ towards the Third Order of the same St. Francis was being everywhere renewed and daily increased, humbly besought us to favour this pious movement by deigning to extend to the members of the Confraternity of the Third Order in all countries the indulgences and other spiritual favours which we have granted to the Franciscan Tertiaries in France by our apostolic letters of July 7, 1848, at the request of the Congregation of the Third Order at Marseilles, and according to the tenor of the apostolic letters of Benedict XIII., our predecessor of happy memory, which commence with the words, *Singularis devotio*, of July 15, 1726.

"Having greatly at heart, on account of the charge of our chief Apostleship, to procure for the flock which the Lord has intrusted to us all the aid within our power, in order that, especially in the perversity of the present time, it may not depart from the right way of salvation, or may return thereto as speedily as possible, we have found it good to grant these pious petitions.

"Wherefore, filled with confidence in the mercy of Almighty God and in the authority of His blessed Apostles Peter and Paul, by our apostolic authority we grant for ever, by the present letters, to all the faithful of both sexes forming part of the Third Order of St. Francis of Assisi, or who shall in future form part of it, all the favours we have accorded to the *Franciscan* Tertiaries in France in our aforesaid letters *of July 7*, 1848, according to the tenor of the other

apostolic letters, already mentioned, of Benedict XIII., our predecessor, notwithstanding our rule and that of our apostolic chancery not to grant indulgences *ad instar*, as well as other constitutions, apostolic ordinances, and other things whatsoever.

"Given at Rome, at St. Peter's, under the ring of the Fisherman, the 11th of March 1851, the fifth year of our pontificate.

L. + S. A. CARD. LAMBRUSCHINI."

ARTICLE II.

CATALOGUE OF THE PRINCIPAL INDULGENCES, PLENARY AND PARTIAL, WHICH MAY BE GAINED BY THE TERTIARIES OF ST. FRANCIS.

I.

Plenary indulgences granted on visiting the Churches of the three Orders of St. Francis.

The Tertiaries may gain a plenary indulgence on each of the days hereafter indicated, provided that, having confessed and communicated, they visit a church or public chapel of one of the three Orders, and therein pray for the intentions of the Sovereign Pontiff.

By concession of Gregory XVI., October 19, 1839, and of Pius IX., March 18, 1851, and August 4, 1847, the Tertiaries lawfully hindered from visiting a church of the Order may gain the same indulgences by visiting their parish church or any other church or public chapel, even when there is a church of the Order in the place of their residence.

The indulgences marked with a cross may be gained on another day, if the Tertiaries cannot receive Holy Communion on the day indicated in the catalogue.

JANUARY.

1. Circumcision of our Lord Jesus Christ. General Absolution. Leo X., March 29, 1515; Pius IX., March 12, 1855.
6. Epiphany of our Lord Jesus Christ. General Absolution. Leo X., March 26, 1515; Pius IX., March 12, 1855.

The second Sunday after the Epiphany, Feast of the Holy Name of Jesus. Benedict XIV., September 14, 1745.

14. B. Bernard of Corleone, Confessor, of the First Order, Capuchin. Clement XIV., November 7, 1769; Pius VII., January 18, 1820.
16. S. Berard and Companions, proto-martyrs, of the First Order. Clement XII., January 11, 1735; Benedict XIV., October 18, 1741; Pius VI., March 10, 1781.

†23. The Espousals of the Most Blessed Virgin Mary. Pius IX., June 2, 1851.

†28. B. Matthew of Agrigentum, Bishop, Confessor, of the First Order. Pius IX., June 2, 1851.

30. S. Hyacintha of Mariscotti, Virgin, of the Second Order. Pius VII., November 27, 1807.
31. B. Louisa of Albertoni, Widow, of the Third Order. Pius VI., March 10, 1781.

FEBRUARY.

1. B. Andrew, Count of Segni, Confessor, of the First Order. Clement XIV., November 23, 1772; Pius VI., March 10, 1781.
2. The Purification of the Most Blessed Virgin Mary. General Absolution. Leo X., March 29, 1515; *Pius* IX., March 12, 1855.

4. S. Joseph of Leonessa, Confessor, of the First

Order, Capuchin. Clement XII., July 13, 1739; Benedict XIV., August 22, 1746.

5. BB. Peter Baptista and Companions, Martyrs, of the First and Third Order. Clement XII., July 13, 1739; Pius VI., March 10, 1781.

11. B. Viridiana, Virgin, of the Third Order. Pius IX., December 11, 1858.

13. B. Angela of Foligno, Widow, of the Third Order. Clement XIV., December 11, 1772; Pius VI., March 10, 1781.

†16. B. Philippa Mareri, Virgin, of the Second Order. Pius IX., June 2, 1851.

19. S. Conrad of Plaisance, Confessor, of the Third Order. Pius IX., December 11, 1858.

23. S. Margaret of Cortona, Penitent, of the Third Order. Benedict XIII., July 26, 1728; Clement XII., May 7, 1732; Pius VI., March 10, 1781.

†26 (Leap-year 27). B. Antoinette of Florence, Virgin, of the Second Order. Pius IX., June 2, 1851.

27 (Leap-year 28). B. Jane of Valois, Queen of France, Widow, of the Third Order. Pius IX., December 11, 1858.

March.

5. S. John Joseph of the Cross, Confessor, of the First Order. Gregory XVI., March 27, 1840.

6. S. Colette of Corbie, Virgin, Reformer of the Second Order. Pius VII., July 31, 1807.

†9. S. Frances of Rome, Widow, of the Third Order. Pius IX., June 2, 1851.

11. S. Catherine of Bologna, Virgin, of the Second Order. Clement XI., August 27, 1714; Clement XII., May 7, 1732.

16. B. Peter of Sienna, Confessor, of the Third Order. Pius IX., December 11, 1858.

19. S. Joseph, Spouse of the Most Blessed Virgin Mary. Benedict XIV., September 6, 1741.

†22. S. Bienvenu of Ancona, Bishop of Osimo, Confessor, of the First Order. Pius IX., June 2, 1851.

25. The Annunciation of the Most Blessed Virgin Mary. General Absolution. Leo X., March 29, 1515; Pius IX., March 12, 1855.

29. B. Pauline of Gambara-Costa, Widow, of the Third Order. Pius IX., December 11, 1858.

APRIL.

3. S. Benedict of San Fratello, called Niger, Confessor, of the Third Order. Pius VII., September 22, 1807.

4. S. Isidore, Bishop, Doctor of the Church. Pius VII., November 17, 1807.

†6. B. Jane of Signia, Virgin, of the Third Order. Pius IX., June 2, 1851.

15. B. Luchese of Pozzi Bonzi, Confessor, of the Third Order. Pius IX., December 11, 1858.

16. The anniversary of the profession of our Father S. Francis by Pope Innocent III. Plenary indulgence for the Tertiaries, who, having confessed and received Communion, renew their profession. Clement XII., March 30, 1736.

†23. B. Giles of Assisi, Confessor, of the Third Order. Pius IX., June 2, 1851.

24. S. Fidelis of Sigmaringen, Martyr, of the First Order, Capuchin. Clement XII., July 23, 1735; Benedict XIV., August 22, 1746.

The third Sunday after Easter. Feast of the Patronage of S. Joseph, Spouse of the Most Blessed *Virgin* Mary. Benedict XIV., September 6, 1741, *and* August 22, 1746.

MAY.

13. S. Peter of Regalato, Confessor, of the First Order. Clement XI., August 27, 1714; Benedict XIV., August 23, 1746; Pius VI., March 10, 1781.
†14. B. Gerard of Villamagna, Confessor, of the Third Order. Pius IX., June 2, 1851.
17. S. Pascal of Baylon, Confessor, of the First Order, Alexander VIII., September 7, 1690; Clement XI., October 11, 1713; Clement XII., June 27, 1732.
18. S. Felix of Cantalice, Confessor, of the First Order, Capuchin. Clement XI., September 15, 1714; Clement XII., June 27, 1732.
20. S. Bernardine of Sienna, Confessor, of the First Order. Sixtus V., September 28, 1585; Innocent XI., August 26, 1680.
24. B. Crispin of Viterbo, Confessor, of the First Order, Capuchin. Pius VII., January 18, 1820.
25. Translation of our Seraphic Father S. Francis. Pius IX., December 11, 1858.
28. S. Ferdinand, King of Castile, Confessor, of the Third Order. Pius IX., December 11, 1858.
29. B. Humiliana of Florence, Widow, of the Third Order. Pius IX., December 11, 1858.
†30. B. John of Prado, Martyr, of the First Order. Pius IX., June 2, 1851.
31. S. Angela of Merici, Virgin, of the Third Order. Pius IX., December 11, 1858.

JUNE.

2. B. Baptiste of Varese, of Camerino, Virgin, of the Second Order. Pius IX., December 11, 1858.
†12. B. Guy of Cortona, Confessor, of the First Order. Pius IX., June 2, 1851.

13. S. Anthony of Padua, Confessor, of the First Order. Sixtus V., September 28, 1585.
19. B. Micheline of Pesaro, Widow, of the Third Order. Clement XII., September 27, 1737.
†27. B. Benvenuto of Gubbio, Confessor, of the First Order. Pius IX., June 2, 1851.
29. S. Peter and S. Paul, Apostles. General Absolution. Leo X., March 29, 1515; Pius IX., March 12, 1855.

JULY.

2. The Visitation of the Most Holy Virgin Mary, General Absolution. Leo X., March 29, 1515; Pius IX., March 12, 1855.
7. B. Laurence of Brindes, Confessor, of the First Order, Capuchin. Pius VI., August 14, 1797; Pius VIII., January 18, 1820.
8. S. Elizabeth, Queen of Portugal, Widow, of the Third Order. Pius IX., December 11, 1858.
9. S. Veronica Giuliani, Virgin, of the Second Order, Capuchin. Pius VII., January 18, 1820.
11. BB. Nicholas and Companions, Martyrs, of the First Order. Benedict XIII., December 6, 1728; Pius VI., March 10, 1781; Pius VII., January 18, 1820.
14. S. Bonaventura, Bishop, Cardinal, and Doctor of the Church, Confessor, of the First Order. Sixtus V., September 28, 1585; Innocent XI., August 26, 1680.
†15. B. Angelica of Marsciano, Widow, of the Third Order. Pius IX., June 2, 1851.
16. Canonisation of our Seraphic Father S. Francis. Pius IX., December 11, 1858.
24. S. Francis of Solano, Confessor, of the First Order. *Benedict* XIII., August 14, 1727; Clement XII., *June 17, 1732*

†27. S. Cunegonda, Queen of Poland, Virgin, of the Third Order. Pius IX., June 2, 1851.

AUGUST.

2. Dedication of the Basilica of our Lady of the Angels, or the Portiuncula. Gregory XV., July 4, 1622; Clement X., October 3, 1670; Innocent XI., January 22, 1687; Benedict XIV., March 15, 1751. General Absolution.
4. Solemnity of S. Dominic, Patriarch of the Order of Brother Preachers. Indulgences of the Stations at Rome. Sixtus IV., May 30, 1478.
12. S. Clare of Assisi, Virgin, Foundress of the Second Order. Sixtus V., September 28, 1585; Innocent XI., August 26, 1680; Clement XII., August 11, 1733; Benedict XIV., March 15, 1751.
†13. B. Peter of Molean, Confessor, of the First Order. Pius IX., June 2, 1851.
†14. B. Sanctes of Mont-Fabrice, Confessor, of the First Order. Pius IX., June 2, 1851.
15. The Assumption of the Most Holy Virgin Mary. General Absolution. Leo X., March 29, 1515; Pius IX., March 12, 1855.
16. S. Roch of Montpellier, Confessor, of the Third Order. Clement XIV., December 11, 1772; Pius VI., March 10, 1781; Gregory XVI., January 3, 1844.
18. B. Clare of Montefaucon, Virgin, of the Third Order. Pius IX., December 11, 1858.
19. S. Louis, Bishop of Toulouse, Confessor, of the First Order. Sixtus V., September 28, 1585; Innocent XI., August 26, 1680.
25. S. Louis, King of France, Patron of the Brothers and Sisters of the Third Order. Clement XII., March 20, 1734; Benedict XIV., May 17, 1755.

SEPTEMBER.

1. B. Isabella of France, Sister of S. Louis, Virgin, of the Second Order. Pius IX., December 11, 1858.

‡3. BB. John and Peter, Martyrs, of the First Order. Pius IX., June 2, 1851.

4. S. Rose of Viterbo, Virgin, of the Third Order, Clement XI., January 14, 1701; Clement XII., June 17, 1732.

8. The Nativity of the Most Holy Virgin Mary. General Absolution. Leo X., March 29, 1515; Pius IX., March 12, 1855.

†9. B. Seraphin of Sforza, Widow, of the Third Order. Pius IX., June 2, 1851.

11. B. Bernard of Offide, Confessor, of the First Order, Capuchin. Pius VI., August 14, 1787; Pius VII., January 18, 1820.

17. Feast of the Stigmata of our Seraphic Father S. Francis. Clement XII., August 30, 1731.

18. S. Joseph of Cupertina, Confessor, of the First Order. Clement XIII., December 2, 1767; Pius VI., March 10, 1781.

25. S. Pacificus of San Severino, Confessor, of the First Order. Gregory XVI., March 27, 1840.

26. B. Lucia of Calatagerona, Virgin, of the Third Order. Pius IX., December 11, 1858.

OCTOBER.

†1. B. Louisa of Savoy, Widow, of the Second Order. Pius IX., June 2, 1851.

4. Feast of our Seraphic Father S. Francis of Assisi, Founder of the Three Orders. General Absolution. Leo X., March 29, 1515; Sixtus V., September 28, 1585; Innocent XI., August 26, 1680; *Benedict* XIV., March 15, 1751.

5. Commemoration of the deceased Brothers and Sisters of the Three Orders. Pius IX., September 30, 1852.
7. B. Marie-Frances of the Five Wounds, Virgin, of the Third Order. Pius IX., December 11, 1858.
†8. S. Bridget, Queen of Sweden, Widow, of the Third Order. Pius IX., June 2, 1851.
12. S. Seraphin of Montegranaro, Confessor, of the First Order, Capuchin. Benedict XIV., June 5, 1745; Clement XIV., July 6, 1773.
13. SS. Daniel and Companions, Martyrs, of the First Order. Clement XI., July 29, 1716; Clement XII., June 13, 1739; Pius VI., March 10, 1781.
19. S. Peter of Alcantara, Confessor, of the First Order. Clement IX., October 2, 1669.
20. S. Elzear, Count of Arian, Confessor, of the Third Order. Pius IX., December 11, 1858.
23. S. John of Capistrana, Confessor, of the First Order. Alexander VIII., December 5, 1690; Clement XI., October 11, 1713.
26. B. Bonaventura of Potenza, Confessor, of the First Order. Pius VI., March 10, 1781.
27. S. Ives of Britain, Confessor, of the Third Order. Pius IX., December 11, 1858.
31. B. Angelus of Acri, Confessor, of the First Order, Capuchin. Gregory XVI., January 27, 1837; Pius IX., December 11, 1858.

November.

1. Feast of All Saints. General Absolution. Leo X., March 29, 1515; Pius IX., March 12, 1855.
12. S. Didacus of Alcala, Confessor, of the First Order. Clement VIII., March 26, 1598; Clement XII., August 11, 1733; Pius VI., August 9, 1781.

14. B. Gabriel Ferretti, Confessor, of the First Order. Pius IX., December 11, 1858.
†16. S. Agnes of Assisi, Virgin, of the Second Order. Pius IX., June 2, 1851.
†17. B. Salome, Princess of Poland, Virgin, of the Second Order. Pius IX., June 2, 1851.
19. S. Elizabeth of Hungary, Patroness of the Sisters of the Third Order. Clement XII., March 20, 1732; Benedict XIV., March 17, 1755.
21. The Presentation of the Most Holy Virgin Mary in the Temple. General Absolution. Leo X., March 29, 1515; Pius IX., March 12, 1855.
26. S. Delphine, Countess of Arian, Virgin, of the Third Order. Pius IX., December 11, 1858.
28. S. James of Marchia, Confessor, of the First Order. Benedict XIII., August 14, 1727; Clement XII., March 3, 1732.
29. Feast of all the Saints of the Three Orders. Renewal of Profession. Clement XII., April 16, 1735; Clement XIII., September 6, 1765; Pius VI., March 10, 1781.

DECEMBER.

8. The Immaculate Conception of the Most Holy Virgin Mary, Patroness of the Three Orders of Saint Francis. Benedict XIII., September 26, 1729; Clement XI., June 4, 1745.
†9. B. Elizabeth of Waldsech, called "the Good," Virgin, of the Third Order. Pius IX., June 2, 1851.
12. Invention of the Body of our Seraphic Father St. Francis. Pius IX., December 11, 1858.
14. S. Leonard of Port Maurice, Confessor, of the First Order. Pius IX., December 11, 1858.

†17. B. Margaret Colonna, Virgin, of the Second Order. Pius IX., June 2, 1851.

25. The Nativity of our Lord Jesus Christ. General Absolution. Leo X., March 29, 1515; Pius IX., March 12, 1855.

II.

Various Plenary Indulgences which the Tertians may gain, provided that they exactly fulfil the prescribed conditions.

1. The day of clothing or taking the habit, on confessing, communicating, visiting a church, and praying therein for the intention of the Sovereign Pontiff. Paul V., March 11, 1607; Benedict XIV., March 15, 1751; Pius VII., February 24, 1818.

2. The day of profession, on the same conditions as on the day of clothing. Paul V., May 23, 1606; Pius VII., April 27, 1823.

3. The twenty-fifth and fiftieth anniversary of clothing or profession, on the same conditions as on the day of clothing. Pius V., June 6, 1776.

4. Each time they recite the crown of our Lord, or rosary composed of thirty-three *Paters* and *Ave Marias*. The sick and aged who are unable to recite this rosary may gain the same indulgence by reciting any psalm or hymn in honour of our Lord or the Blessed Virgin. Leo X., September 14, 1517; Paul V., June 8, 1608; Innocent XI., May 15, 1688.

5. Each time they recite the Franciscan crown, or rosary composed of seventy-three *Ave Marias* and eight *Paters*, in honour of the mortal life of the Most Holy Virgin. The sick and aged who are unable to recite this rosary may gain the same indulgence by reciting

any psalm or hymn to our Lord or to the Blessed Virgin. Leo X., September 14, 1517; Paul V., June 8, 1608; Innocent XI., May 15, 1688.

6. Each time they recite the Office of the Dead, or the Seven Penitential Psalms, or the Gradual Psalms for the relief of the souls in purgatory. The sick and aged who are unable to recite them may gain the same indulgence by reciting any psalm or hymn to our Lord or to the Blessed Virgin. Leo X., July 21, 1517.

7. On reciting the third part of the Rosary, or the usual rosary of five decades, and in addition five *Paters*, *Ave Marias*, and *Gloria Patris*, before the Blessed Sacrament, or, if they cannot do this, in any place whatever, the Tertiaries may gain, once daily, a plenary indulgence by way of suffrage, and deliver, if it please God, a soul from purgatory. Benedict XIII., December 21, 1729.

8. By concession of the Sovereign Pontiffs Pius II., Sixtus IV., Leo X., Urban VIII., Pius VII., and recently confirmed by Pius IX., the Tertiaries gain all the indulgences, plenary and partial, attached to all the basilicas, all the churches and sanctuaries of Rome, of Jerusalem, of the Portiuncula, and of St. James of Galicia, each time they recite, in a state of grace, in any place whatever, six *Paters*, *Ave Marias*, and *Gloria Patris* for the prosperity of Holy Church and for the intention of the Sovereign Pontiff.

The Sacred Congregation of Indulgences assembled in the Vatican Palace, March 31, 1856, having been consulted on the authenticity of this great privilege, declared that the Tertians of all countries may gain these indulgences in *every place* and *each time* that they recite the prescribed prayers; that it is not necessary to add other prayers to the six *Paters*, *Ave Marias*, and *Gloria Patris*; that confession and communion are not

required; and, in fine, that all these indulgences are applicable to the souls in purgatory.

The Sacred Congregation has only observed that, in conformity with the decree *Delatæ sæpius*, confirmed by Innocent XI., March 7, 1678, the indulgences, properly called of the Stations of Rome, can only be gained on the days indicated in the Roman Missal, and that a plenary indulgence, granted for a visit to a church, or for any other work of piety on the day fixed, can be gained only once each day.

These decisions of the Sacred Congregation have been approved and confirmed by our Holy Father Pope Pius IX., April 14, 1856.

9. The Tertiaries may gain all the indulgences of the Stations of Rome by visiting a church or public chapel of the Order, or, if prevented, by visiting any church on the days appointed in the Roman Missal for the Stations. Paul V., May 23, 1606; Innocent XI., March 7, 1678; Benedict XIV., March 15, 1751.

10. Each time the Tertiaries recite six *Paters*, *Ave Marias*, and *Gloria Patris* before the Blessed Sacrament in any church whatsoever, they gain the indulgences of the seven principal basilicas of Rome and the indulgences of Jerusalem. These basilicas of Rome are: St. John of Lateran, St. Peter in the Vatican, St. Paul without the Walls, St. Mary the Greater, St. Cross of Jerusalem, St. Laurence without the Walls, and St. Sebastian. The indulgences granted on visiting these churches are innumerable. Pius VII., April 21, 1823.

11. Every Sunday in the year, and on the feasts of our Lord and of the Blessed Virgin, the Tertiaries may gain a plenary indulgence for the departed, on confessing, communicating, visiting a church, and praying therein for the intention of the Sovereign Pontiff. Innocent VIII., September 24, 1488.

12. By concession from Leo X., *Dum præexcelsa*, June 19, 1515, and *Dudum per nos*, December 10, 1519, the Tertiaries may gain a plenary indulgence each time they receive Holy Communion.

13. The Tertiaries may gain a plenary indulgence, and receive from a confessor, authorised for that purpose, the general absolution: 1. At each festival of our Lord, viz. Christmas, the Circumcision, the Epiphany, Easter, the Ascension, Pentecost, the Most Holy Trinity, and Corpus Christi; 2. On the following festivals of the Most Holy Virgin: the Purification, the Annunciation, the Visitation, the Assumption, the Nativity, the Presentation, and the Immaculate Conception; 3. On the festivals of All Saints, of St. Peter and St. Paul, Apostles, of the Seraphic Father St. Francis, of St. Clare of Assisi, and of St. Catherine, Virgin and Martyr; 4. On every day of Holy Week; 5. Once during life, at choice of the Tertiary, and at the article of death. Leo X., March 29, 1515, and April 28, 1519; Pius IX., March 12, 1855.

14. Four times annually, on days chosen by themselves, the Tertiaries may receive from a confessor, approved for this purpose, plenary absolution and papal benediction. Leo X., September 20, 1515; Pius VII., April 21, 1823; Pius IX., March 12, 1855.

15. On meditating for half an hour, or at least a quarter of an hour, daily for a month, the Tertiaries may gain a plenary indulgence on a day of their choice, provided they confess, communicate, visit a church, and pray therein for the intention of the Sovereign Pontiff. Innocent XI., December 24, 1692.

16. Plenary indulgence on the day of the monthly assembly, on confessing, communicating, visiting a church, *praying* therein for the intention of the Sovereign *Pontiff*, and assisting at the Congregational Assembly. *Tertiaries*, however, lawfully prevented from attending

the assembly, or fulfilling the other conditions, gain this indulgence by performing, as far as they are able, the works prescribed. Pius VI., November 29, 1782; Pius VII., April 21, 1823; Pius IX., July 10, 1855.

17. Plenary indulgence for following an eight days' spiritual retreat, and confessing and communicating. Alexander VII., June 11, 1659; Pius VI., June 6, 1776.

18. Plenary indulgence for the Tertiary priest the day he celebrates his first Mass, and for the Tertiaries who assist, provided they receive Holy Communion on that day. Paul V., May 23, 1606.

19. Plenary indulgence on the titular feast-day of each of the churches, chapels, or public oratories of the three Orders, on confessing, communicating, visiting a church, and praying therein for the intention of the Sovereign Pontiff. Benedict XIV., March 15, 1751; Clement XIII., January 17, 1769; Pius VI., July 9, 1771; Pius VII., February 24, 1818.

20. Plenary indulgence *in articulo mortis* on invoking the holy name of Jesus by word and in the heart, or at least in the heart, with contrition. Paul V., March 11, 1607; Benedict XIV., March 15, 1751.

21. The same *in articulo mortis* on receiving the general absolution in use among the Order, from a confessor having the power of granting it. Sixtus IV., July 25, 1478.

22. Plenary indulgence for dying with the holy habit of the Order upon one, or at least upon the bed, and requesting to be buried in the same habit. Persons not belonging to the Order may also gain this indulgence. Leo X., September 1, 1518.

23. By communication with the First Order, the Tertiary priests, on celebrating, at an altar appointed by the Superior, three Masses for their deceased parents, have applied to them the indulgences of the altar

of St. Gregory, or of the altar of St. Sebastian at Rome. Paul V., December 1, 1609.

24. The Tertiary priests, by celebrating a Mass for their father, mother, and other relations, or for the Monks of the First Order, the Nuns of the Second Order, the Tertiaries, the Brothers and Sisters of the Cord, and other persons affiliated to the Order of St. Francis, or possessing a right to the suffrages, and who are deceased, deliver these souls, if it please God, from the pains of purgatory. Clement VIII., June 20, 1596.

25. By communication with the Camaldolites and the Brothers Minor Capuchins, the Tertiaries who, having confessed and communicated, recite the 19th Psalm, *Exaudiat te Dominus*, with the prayers following it, or who, if they cannot read, recite three *Paters* and *Ave Marias* for the intention of the Sovereign Pontiff, gain the innumerable indulgences, both plenary and partial, of all the churches, basilicas, and of all the sanctuaries in the whole world. Urban VIII., December 23, 1623; Clement IX., October 15, 1669; Gregory XVI., June 20, 1837; Pius IX., November 22, 1852.

Psalm xix.

Exaudiat te Dominus in die tribulationis: protegat te nomen Dei Jacob.	May the Lord hear thee in the day of tribulation: may the name of the God of Jacob protect thee.
Mittat tibi auxilium de sancto: et de Sion tueatur te.	May he send thee help from the sanctuary: and defend thee out of Sion.
Memor sit omnis sacrificii tui: et holocaustum tuum pingue fiat.	May he be mindful of all thy sacrifices: and may thy whole burnt-offering be made fat before him.
Tribuat tibi secundum	May he give unto thee

cor tuum: et omne consilium tuum confirmet.

Lætabimur in salutari tuo: et in nomine Dei nostri magnificabimur.

Impleat Dominus omnes petitiones tuas: nunc cognovi quoniam salvum fecit Dominus Christum suum.

Exaudiet illum de cœlo sancto suo: in potentatibus salus dexteræ ejus.

Hi in curribus, et hi in equis: nos autem in nomine Domini Dei nostri invocabimus.

Ipsi obligati sunt, et ceciderunt: nos autem surreximus, et erecti sumus.

Domine, salvum fac regem: et exaudi nos in die qua invocaverimus te.

Gloria Patri, &c.

Kyrie eleison, Christe eleison, Kyrie eleison.

Pater noster.

V. Et ne nos inducas in tentationem.

R. Sed libera nos a malo.

according to thy heart and confirm all thy counsel.

We will rejoice in thy salvation: and in the name of our God shall we be exalted.

May the Lord fulfil all thy petitions: now know I that the Lord hath saved his Anointed.

He will hear him from his holy heaven: the salvation of his right hand is in powers.

Some upon chariots, and some upon horses: but we will call upon the name of the Lord our God.

They are fast bound, and have fallen: but we are risen, and stand upright.

O Lord, save the king: and hear us in the day that we shall call upon thee.

Glory, &c.

Lord have mercy, Christ have mercy, Lord have mercy.

Our Father.

V. And lead us not into temptation.

R. But deliver us from evil.

V. Oremus pro Domino nostro Papa *N.*

R. Dominus conservet eum, et vivicet eum, et beatum faciat eum in terra, et non tradat eum in animam inimicorum ejus.

V. Let us pray for our Sovereign Pontiff *N.*

R. The Lord preserve him, and give him life, and make him blessed upon the earth; and deliver him not up to the will of his enemies.

V. Oremus pro benefactoribus nostris.

R. Retribuere dignare, Domine, omnibus nobis bona facientibus propter nomen tuum vitam æternam. Amen.

V. Let us pray for our benefactors.

R. Vouchsafe, O Lord, for thy name's sake, to reward with eternal life all them that do us good. Amen.

V. Memor esto Congregationis tuæ.

R. Quam possedisti ab initio.

V. Remember thy congregation.

R. Which thou hast governed from the first.

V. Oremus pro fidelibus defunctis.

R. Requiem æternam dona eis, Domine, et lux perpetua luceat eis.

V. Let us pray for the faithful departed.

R. Eternal rest give unto them, O Lord; and let perpetual light shine upon them.

V. Domine, exaudi orationem meam.

R. Et clamor meus ad te veniat.

V. O Lord, hear our prayer.

R. And let our cry come unto thee.

V. Dominus vobiscum.

R. Et cum spiritu tuo.

V. The Lord be with you.

R. And with thy spirit.

Oremus.

Let us pray.

Ecclesiæ tuæ, quæsu-

Hear the prayers of thy

mus, Domine, preces placatus admitte; ut destructis adversitatibus, et erroribus universis: secura tibi serviat libertate.

Church, O Lord, we beseech thee, and turn away thine anger from us; that all adversities and errors being done away, we may freely and securely serve thee.

Deus omnium fidelium Pastor et Rector, famulum tuum *N.* quem Pastorem Ecclesiæ tuæ præesse voluisti, propitius respice; da ei, quæsumus, verbo, et exemplo, quibus præest, proficere, ut ad vitam una cum grege sibi credito perveniat sempiternam.

O God, the Pastor and Governor of all the faithful, mercifully look upon thy servant *N.*, whom thou hast been pleased to appoint the Pastor of thy Church; grant, we beseech thee, that both by word and example he may edify those over whom he is set; and, together with the flock committed to his care, may attain everlasting life.

Omnipotens sempiterne Deus, qui vivorum dominaris, simul et mortuorum, omniumque misereris, quos tuos fide, et opere futuros esse prænoscis: te supplices exoramus; ut pro quibus effundere preces decrevimus, quosque vel præsens sæculum adhuc in carne retinet, vel futurum jam exutos corpore suscepit, intercedentibus omnibus sanctis tuis, pietatis tuæ clementia, omnium de-

O Almighty and eternal God, who hast dominion over the living and the dead, and art merciful to all, whom thou foreknowest shall be thine by faith and good works; we humbly beseech thee, that they for whom we have determined to offer up our prayers, whether this present world still detain them in the flesh, or the world to come hath already received them out of their bodies, may,

lictorum suorum veniam consequantur. Per Dominum nostrum Jesum Christum Filium tuum, qui tecum vivit et regnat, &c. Amen.

by the clemency of thy goodness, all thy saints interceding for them, obtain pardon of all their sins, through our Lord Jesus Christ, thy Son, who liveth and reigneth with thee, &c. Amen.

V. Dominus vobiscum.

V. The Lord be with you.

R. Et cum spiritu tuo.

R. And with thy spirit.

V. Exaudiat nos omnipotens, et misericors Dominus.

V. May the Almighty and merciful Lord graciously hear us.

R. Amen.

R. Amen.

V. Et fidelium animæ per misericordiam Dei requiescant in pace.

V. And may the souls of the faithful, through the mercy of God, rest in peace.

R. Amen.

R. Amen.

III.

Principal Partial Indulgences.

1. *Forty days* for visiting the Blessed Sacrament at any hour whatever. Alexander IV., December 23, 1256.

2. *One hundred days* for spending a quarter of an hour in mental prayer. Innocent XII., Dec. 24, 1692.

3. *One hundred days* for assisting at Holy Mass or other divine offices in the churches or chapels of the Order. Benedict XIV., March 15, 1751.

4. *One hundred days* for assisting at the general or private assemblies of the Third Order, in whatever *place* they may be held. Benedict XIV., March 15, *1751.*

5. *One hundred days* for assisting at the processions authorised by the Ordinary; for accompanying the Blessed Sacrament when it is carried to the sick; or, being prevented from doing so, for reciting at the time five *Paters* and five *Aves*, or at least one *Pater* and one *Ave* for the necessities of the Church and for the faithful departed. Benedict XIV., March 15, 1751.

6. *One hundred days* for giving hospitality to poor people, or trying to reconcile those at enmity, or bringing back sinners to the way of salvation; for instructing the ignorant in the commandments of God and whatever concerns their salvation; in fine, for performing any work whatever of piety or charity. Benedict XIV., March 15, 1751.

7. *One hundred days* for teaching in public or in private the Christian doctrine or Catechism. Innocent XI., May 30, 1686.

8. *Two hundred days* for those who visit the sick for consolation or instruction. Innocent XI., May 30, 1686.

9. *Five hundred and sixty days* for attending the reading or explanation of the Rule on the day of the monthly assembly. Clement V., May 8, 1305.

10. *Seven years and seven quarantines* for confessing, communicating, visiting a church, and therein praying for the intention of the Sovereign Pontiff, on the Feast of the Stigmata of our Father St. Francis, St. Louis king of France, St. Elizabeth queen of Portugal, St. Margaret of Cortona, and twelve other days in the year appointed by the Superior. Benedict XIV., March 15, 1751.

11. The following indulgences have been granted to all the faithful who assist at the offices of the churches of the Order on the Feast of Corpus Christi, the Immaculate Conception, and during the Octaves:

The Day of the Feast.

Four hundred days for Matins. *Four hundred days* for Mass. *Four hundred days* for Vespers. *One hundred and sixty days* for each of the other hours of the divine office.

The Octave.

Two hundred days for Matins. *Two hundred days* for Mass. *Two hundred days* for Vespers. *Eighty days* for each of the other hours of the office.

12. Every Friday in Lent the Tertiaries may gain an indulgence of *seven years and seven quarantines*, and on one of these Fridays, at choice, a *plenary indulgence*, on confessing, communicating, visiting a church, and therein praying for the intentions of the Sovereign Pontiff. Clement XIV., November 23, 1772.

13. For assisting at the Novenas previous to the Feasts of the Immaculate Conception, St. Francis, St. Anthony of Padua, St. Joseph of Cupertino, the Tertiaries may gain each time an indulgence of *one hundred days*, and a *plenary indulgence* on one of the days of the Novena, provided that, having confessed and communicated, they visit the church and pray therein for the intention of the Sovereign Pontiff. Clement XIII., April 17, 1761; Clement XIV., November 23, 1772.

14. An indulgence of *seven years and seven quarantines* on each day of the Novena previous to the Feast of Christmas, and a *plenary indulgence* on the first and last day on the usual conditions. Clement XIV., November 23, 1772.

DECRETUM.

Sacra Congregatio Indulgentiis Sacrisque Reliquiis præposita præfatum Indulgentiarum Summarium Tertii Ordinis Sancti Francisci revisum et cum suis origina-

libus collatum, uti authenticum recognovit, typisque gallico idiomate imprimi ac publicari posse permisit.

Datum Romæ ex Secretaria ipsius Sacræ Congregationis Indulgentiarum, die 26 Martii 1859.

F. Card. ASQUINIUS, *Præf.*

L. + S. A. Archip. PRINZIVALLI, *Substitutus.*

ARTICLE III.

INDULGENCES ATTACHED TO HOLY PLACES.

For the consolation of Tertians we here insert the principal *plenary indulgences* attached to the holy places, as they are indicated in the *collection of Bulls of the Holy Land*, after the concessions of the Sovereign Pontiffs, especially those of Pius IV., Sixtus V., Benedict XIII., Benedict XIV., Pius VI., and Gregory XVI. The partial indulgences are very numerous, but the enumeration of them would lead us too far. Tertiaries will not forget that all these indulgences are attached to several of the practices noted in the catalogue of indulgences.

1. *Plenary indulgence*, the sacred Guest Chamber, where our Divine Saviour instituted the Holy Eucharist.

2. *Plenary indulgence*, the chapel of St. Thomas, Apostle, where the Lord appeared to him.

3. *Plenary indulgence*, the chapel where the Holy Spirit descended on the day of Pentecost.

4. *Plenary indulgence*, the place where our Blessed Lady died.

5. *Plenary indulgence*, the house of Annas, high-priest of the Jews, where Jesus Christ was basely scourged.

6. *Plenary indulgence*, on Mount Sion, the place where James the Less was martyred.

7. *Plenary indulgence*, the cleft in the rock where the Saviour's cross was fixed, and where He expired for our salvation.

8. *Plenary indulgence*, the place where the Saviour was deposited from the cross into the arms of His Holy Mother.

9. *Plenary indulgence*, the Holy Sepulchre.

10. *Plenary indulgence*, the place where Jesus Christ was crucified.

11. *Plenary indulgence*, the chapel in which the Holy Cross was found by St. Helena.

12. *Plenary indulgence*, the house where the Blessed Virgin was born.

13. *Plenary indulgence*, the palace of Pilate.

14. *Plenary indulgence*, the temple of Solomon, where the Blessed Virgin was presented.

15. *Plenary indulgence*, the Golden Gate by which the Saviour entered on Palm Sunday.

16. *Plenary indulgence*, the Garden of Olives, where the Saviour prayed three times, and sweated blood and water.

17. *Plenary indulgence*, at the Brook Cedron, the place where the marks of the Saviour's footsteps were imprinted on the rock.

18. *Plenary indulgence*, the Tomb of the Blessed Virgin.

19. *Plenary indulgence*, the place from which our Lord ascended into heaven.

20. *Plenary indulgence*, the place called *Viri Galilæi*, where our Saviour appeared to the Apostles after his Resurrection.

21. *Plenary indulgence*, the place where Lazarus was buried and afterwards raised from the dead.

22. *Plenary indulgence*, in the grotto of Bethlehem, the place where our Divine Saviour was born.

23. *Plenary indulgence*, the manger of the Infant Jesus.

24. *Plenary indulgence*, the place where Jesus was adored by the Magi.

25. *Plenary indulgence*, the place where the Angels appeared to the Shepherds in order to announce the Saviour's birth.

26. *Plenary indulgence*, the house at Nazareth.

27. *Plenary indulgence*, the house where St. John Baptist was born.

28. *Plenary indulgence*, at Emmaus, the house where the disciples recognised the Saviour.

29. *Plenary indulgence*, Cana in Galilee.

30. *Plenary indulgence*, the River Jordan.

31. *Plenary indulgence*, Mount Tabor.

Article IV.

INDULGENCES ATTACHED TO THE STATIONS IN ROME.

The Sovereign Pontiffs Paul V., Innocent XI., and Benedict XIV., granted to the Tertiaries all the indulgences, plenary and partial, attached to the Stations of the churches of Rome, provided that they visit a church of one of the three Orders, or, if prevented, any church or public chapel whatever, on the days fixed in the Roman Missal for these Stations. These days and indulgences are indicated in a decree of the Sacred Congregation of Indulgences, July 9, 1777, approved by our Holy Father Pope Pius VI.

During Lent.

Ash Wednesday, and the fourth Sunday in Lent: *indulgence of fifteen years and fifteen quarantines.*

Holy Thursday: *plenary indulgence.*

Good Friday and Holy Saturday: *indulgence of thirty years and thirty quarantines.*

All other days in Lent: *indulgence of ten years and ten quarantines.*

From Easter to Advent.

Easter Sunday: *plenary indulgence.*

Every day in the Octave, till the Sunday *in Albis* inclusively: *indulgence of thirty years and thirty quarantines.*

The Feast of St. Mark the Evangelist, and the three Rogation-days: *indulgence of thirty years and thirty quarantines.*

Ascension-day: *plenary indulgence.*

The Saturday before Pentecost: *indulgence of ten years and ten quarantines.*

The Sunday of Pentecost and all the days of the Octave till the Saturday inclusively: *indulgence of thirty years and thirty quarantines.*

The three Ember-days in September: *indulgence of ten years and ten quarantines.*

From Advent to Lent.

The first, second, and fourth Sundays in Advent: *indulgence of ten years and ten quarantines.*

The third Sunday in Advent: *indulgence of fifteen years and fifteen quarantines.*

Christmas-eve, Christmas-night, and at the Mass at dawn: *indulgence of fifteen years and fifteen quarantines.*

Christmas-day: *plenary indulgence.*

The three days after Christmas, the Circumcision, the Epiphany, and the Sundays of Septuagesima, Sexagesima, and Quinquagesima: *indulgence of thirty years and thirty quarantines.*

Article V.

THE FRANCISCAN CROWN.

We think ourselves compelled, in the interest of the Tertiaries, to say something about this precious devotion, so rich in indulgences. Its origin is as follows: about the year 1420, a young man, deeply devoted to our Lady, took the habit of St. Francis. Before joining the Order he had, among other practices, been accustomed daily to make a chaplet of flowers, and with it to crown a statue of the Blessed Virgin. Having, in his novitiate, no longer an opportunity of making this crown for his Most Beloved Queen, he, in his simplicity, thought that she would withdraw her affection from him; this temptation of the devil disturbed his vocation, and he resolved to abandon the cloister. The merciful Mother appeared to him, and gently rebuking him, strengthened him in his vocation by telling him to offer her, instead of the chaplet of flowers, a crown much more pleasing to her, composed of seventy-two *Ave Marias* with a *Pater* after each decade of *Ave Marias*, and to meditate at each decade upon the seven joys she had experienced during the seventy-two years of her exile upon the earth. The novice immediately commenced reciting the new crown or rosary, and derived therefrom many spiritual and temporal graces. This pious practice quickly spread through the whole Order, and even throughout the world; the Roman Pontiffs granted divers indulgences to those who recited this crown, in addition to the plenary indulgence which was for the Franciscans only. This devotion became very popular under different names: some called it *the Crown of the Madonna*, as if to mark its excellence; others, *the Crown of the Franciscans*, on account of its origin; and others lastly, *the Crown of the Seven Joys*, *because of the* mysteries meditated upon during its

recitation. In order to say it well, the Tertians must recite it in the following manner:

V. Deus, in adjutorium meum intende.	*V.* O God, come to my assistance.
R. Domine, ad adjuvandum me festina.	*R.* O Lord, make haste to help me.
Gloria Patri, &c.	Glory, &c.

First joy of Mary at her Annunciation and Divine Maternity. *Pater Noster*, ten *Ave Marias, Gloria Patri.*

Second joy of Mary at her Visit to St. Elizabeth. *Pater noster*, ten *Ave Marias, Gloria Patri.*

Third joy of Mary at the Birth of Jesus. *Pater noster*, ten *Ave Marias, Gloria Patri.*

Fourth joy of Mary on the Adoration of the Magi. *Pater Noster*, ten *Ave Marias, Gloria Patri.*

Fifth joy of Mary on finding Jesus in the Temple, after having lost Him, where He was disputing with the doctors. *Pater noster*, ten *Ave Marias, Gloria Patri.*

Sixth joy of Mary at the glorious Resurrection of her Divine Son. *Pater noster*, ten *Ave Marias, Gloria Patri.*

Seventh joy of Mary on her Assumption into heaven, in body and in soul. *Pater noster*, ten *Ave Marias, Gloria Patri.*

Two *Ave Marias* are still further recited; and then a *Pater* and an *Ave* for the Sovereign Pontiff. The Rosary is concluded with the following prayers:

V. In Conceptione tua, Virgo, immaculata fuisti.	*V.* In thy Conception, O Virgin Mary, thou wast immaculate.
R. Ora pro nobis Patrem, cujus Filium peperisti.	*R.* Pray for us to the Father, whose Son thou didst bring forth.

Oremus.

Deus, qui per immaculatam Virginis Conceptionem, dignum Filio tuo habitaculum præparasti, quæsumus, ut qui ex morte ejusdem Filii sui prævisa eam ab omni labe præservasti, nos quoque mundos, ejus intercessione ad te pervenire concedas. Per eundum Christum Dominum nostrum. Amen.

Let us pray.

O God, who didst prepare for thy Son a worthy habitation, by the Immaculate Conception of the Blessed Virgin Mary, we beseech Thee that, as Thou didst preserve her from every stain of sin, through the merits of the preordained atonement of Jesus Christ, so Thou wouldst grant that we also may come without spot to Thee. Through the same Christ our Lord. Amen.

All the children of St. Francis of Assisi, whether they belong to the First, Second, Third Order, or to the Archconfraternity of the Cord, gain a plenary indulgence on all occasions when they recite the Crown of the Seven Joys; and, by way of suffrage, they may apply it to the souls in purgatory.

St. Bernardin of Sienna used to say that it was by the Crown of the Seven Joys that he had obtained all the graces which Heaven has heaped upon him. Is not this a stimulant for us to resolve on embracing with fervour this holy practice?

Article VI.

THE LITTLE CHAPLET OF THE IMMACULATE CONCEPTION OF THE BLESSED VIRGIN.

This Chaplet owes its origin to a Brother Minor *Capuchin of* the province of Bologna. It is composed

of fifteen beads in three divisions, with a medal of the Immaculate Conception generally attached to it. In order to gain the indulgence thereunto attached, it should be blessed by a priest having the faculty. This faculty was accorded by our Holy Father, Pope Pius IX., to all the priests of the Order of Brothers Minor Capuchins, with faculty to the Procurator-General of the same Order to delegate it to all priests, secular or regular.

The Manner of Reciting the Chaplet.

+ In the name of the Father, and of the Son, and of the Holy Ghost. Amen.

Blessed be the Holy and Immaculate Conception of the ever-blessed Virgin Mary.

One *Pater*, four *Ave Marias*, one *Gloria Patri*, and *Blessed be*, &c. is repeated.

One *Pater*, four *Ave Marias*, one *Gloria Patri*, and *Blessed be*, &c. is repeated.

One *Pater*, four *Ave Marias*, and one *Gloria Patri*.

Indulgences.

Our Holy Father, Pope Pius IX., has deigned by the Brief, *Longe inter Christi fideles*, of June 22, 1855, to grant for ever to all the faithful:

1. A plenary indulgence once a month, provided they recite the Little Chaplet every day in the month, and that they confess and communicate on the day they wish to gain this indulgence.

2. An indulgence of 300 days each time they recite it, being at least contrite for their sins.

All these indulgences are applicable to the souls in purgatory.

Die 22 Septembris 1858.

S. Congregatio Indulgentiis sacrisque Reliquiis præ*posita supra* enuntiatas indulgentias præfatam Coronu-

lam recitantibus concessas, uti authenticas recognovit, ac publicari posse permisit.

Datum Romæ ex Secretaria ejusdem S. Congregationis Indulgentiarum.

F. Card. Asquinius, *Præf.*
A. Archip. Prinzivalli,
L. + S. *Substitutus.*

All the privileges enumerated in this chapter prove, as we have already said, the affection and solicitude of the Sovereign Pontiffs for the Third Order, and the care they have taken to recommend it more and more to the esteem of the people by unceasingly enriching it with new favours. We then exhort our Brothers and Sisters of the Third Order to partake bountifully of this precious and inexhaustible treasure which is opened to them. They will find therein for themselves the greatest benefits by paying to divine justice the debts they have contracted by sin; and they will perform an act of charity, well-pleasing to God, towards the souls in purgatory. Let them recall to mind the counsel which St. Louis, king of France, that model of true Tertiaries, addressed to his son: *My son, be mindful to gain the indulgences of Holy Church.* St. Teresa relates that a nun, who had many an imperfection to reproach herself with, went straight to heaven after her death, without even passing through the flames of purgatory, on account of her great faith in indulgences and her exactness and devotion in gaining them.

APPENDIX.

ARCHCONFRATERNITY OF THE CORD OF THE SERAPHIC FATHER ST. FRANCIS.

THE Franciscan spirit has manifested itself in every form, and although it does not enter into our plan to speak of all the admirable works of which it has been the source, we cannot pass over in silence the Archconfraternity of the Cord of our Father St. Francis. Nor do we thus diverge from the principal subject of this book; for experience has proved that the Archconfraternity of the Cord, wherever it has been instituted, has powerfully contributed to the spiritual benefit of the Third Order, either by preparing for it sound and tried vocations, or by satisfying the piety of persons who, unable to observe the Rule of the Third Order, nevertheless desire to belong to St. Francis.

The origin of the devotion to the Cord of our Father St. Francis brings us back to the time when this seraphic patriarch was still living upon the earth. The confidence of the people in this man of God was such that all wished, in some manner, to be connected with him—to place themselves under his direction, and to belong to his family. The Chronicle of the Order was filled with facts which prove that at this time the devotion to this holy cord was very widely spread. The most illustrious example presented to us is that of St. Dominic, the glorious patriarch of the Brother Preachers, who obtained, after long and earnest entreaties, the coarse cord which our Father Francis *wore, and girded* his loins with it, and did not part *with it until* his death. This fact is supported by the

testimony of St. Bonaventure and St. Antonius, of the Order of Brother Preachers, and Archbishop of Florence.[1]

After the death of St. Francis, this devotion spread over the whole world with his Order, and numerous miracles manifested how acceptable it was to our Lord. The Sovereign Pontiffs enriched it with indulgences, and in order to participate therein it was sufficient to wear this holy cord blessed by a Superior of the Brothers Minor. This pious practice became very popular in France, and in the fourteenth century it was held in great veneration also among the princes and nobles of the earth. Indeed, about this period the Duke of Brittany encircled his arms with the cord of St. Francis; Louisa of Auvergne, Duchess of Burgundy, made the Franciscan cord an article of adornment; and, later on, Francis I. substituted it for the cord of St. Michael; Louisa, his mother, introduced it in the coat-of-arms of her house. The armorial bearings of Maria of Cleves, the mother of Louis XII., are still enriched with the same cord.

Until that period the devotion to this holy cord existed without a place of association. Pope Sixtus V., who had belonged to the Order of St. Francis before his elevation to the sovereign pontificate, wished to place it under some Rule. By the constitution, *Ex supernæ depositionis*, of November 19, 1585,[2] he instituted the Archconfraternity of the Cord of St. Francis in the church of the Sacro Convento of the Conventual Brothers Minor at Assisi, in which reposes the body of our Seraphic Father; he bestowed on it numerous in-

[1] *Chronicles of the Brothers Minor*, book i. ch. xlviii. sec. 428; Wating ad an. 1219.

[2] *Bull. Roman. Bull. Capuc.* vol. i. p. 40; *Ann. Min.* vol. xxii.

dulgences, besides a full participation in all those enjoyed by the Brothers Minor; and he moreover conferred on the Minister-General of the Brothers Minor Conventual the power of instituting confraternities of the cord in all the churches of the divers branches of the Order of Conventuals, Observantins, and Capuchins, and of associating them with the Archconfraternity of Assisi. In another constitution, *Divinæ charitatis altitudo*, of August 29, 1587,[3] the same Pope confirmed the favours he had previously granted, accorded new ones, and authorised the Minister-General of the Brothers Minor of the Observantins to institute the Confraternity of the Cord in all the churches of his Order, but only in those places where the Conventual Brothers Minor did not exist, and in those where the Confraternity had not been previously established by them. These concessions were confirmed by Clement VIII. in his apostolic letters, *Unigeniti*, of March 14, 1600, as well as by several other Sovereign Pontiffs. Finally, Benedict XIII., in a brief, *Sacrosancti Apostolatus ministerium*, of September 30, 1724, confirmed the Minister-General of the Brothers Minor Conventuals in all his powers over the Archconfraternity of the Cord, and moreover granted him by *apostolic authority full and entire permission and power to establish and institute, with the consent of the ordinaries of the districts, Confraternities of the Cord in all the towns, countries, and places where no church of the Order existed, and to associate all the confraternities thus established by him with the Archconfraternity of Assisi, with entire participation in all the privileges, indults, favours, exemptions, concessions, indulgences, even plenary ones, remission of sins, relaxations from penalties, and other favours whatsoever accorded to the said*

[3] *Rodericus, Nova Collectio*, p. 495; Ann. Min. vol. xxii.

archconfraternity by Sixtus V. and other Sovereign Pontiffs, or which should hereafter be accorded.

Thus sustained and protected by the Holy See, the Archconfraternity of the Cord spread wonderfully, and everywhere produced abundant fruits of salvation. It reckoned among its members many holy persons, and in these latter days the Lord hath rendered it illustrious by his great servant Benedict Joseph Labre. He received the cord at Assisi by the tomb of our Father St. Francis, November 20, 1770.

The conditions to be fulfilled in order to share in the spiritual favours of the Archconfraternity of the Cord are the following:[4]

1. To enter a Confraternity of the Cord canonically instituted, and to receive the cord blessed by one of the Superiors of the Order of the Brothers Minor, or by a priest delegated by them. These Superiors are, the Minister-General, the Provincials, the Guardians, and the Presidents of the Convents, or those who are in their place, as is clearly expressed in the bull of Sixtus V., *Divinæ charitatis:* We will that the cord of St. Francis, which the members of the confraternity are to wear, be blessed by the Superiors of the Brothers Minor, or the Guardians and Presidents.

2. To have his name entered in the register of the confraternity. The omission, however, of this formality would not invalidate the reception.

3. To wear the cord continually, and, as much as possible, girt around the body. If it is left off by anyone, that member does not thereby cease to belong to the confraternity, but is deprived of the indulgences during the whole time that the cord is not worn. It is

[4] Bordoni, *Opera*, vol. iii. pars ii. resol. 72; *De Confrat. in Eccles. Reg.* n. 43. Rodericus, *Quæst. Reg.* vol. i. art. iv. *p.* 58.

sufficient that the first cord should be blessed; this may be replaced afterwards by another without having recourse to a new blessing.

No prayer is obligatory in order to enjoy the favours attached to the Confraternity of the Cord. It suffices to discharge fully the works prescribed for indulgences. Generally the members of the confraternity recite once a day five *Paters*, *Ave Marias*, and *Glorias*, in honour of the Wounds of our Divine Saviour, and of the stigmata of our Seraphic Father St. Francis. To prevent every kind of scruple, we will say with St. Francis de Sales, "All the Rules of the rosary and of the cord are not in any way binding under pain of sin, either mortal, venial, direct or indirect; and in not observing them no more sin is committed than by neglecting any other good work. Do not, therefore, give way to uneasiness, but serve God cheerfully and with a perfectly free mind."[5]

Besides the indulgences of which we are about to give the summary approved by the Sacred Congregation, the members of the Confraternity of the Cord may obtain all the personal indulgences granted directly to the Brothers Minor.[6] Further, by a brief, *Ad augendam*, of November 24, 1772, Clement XIV. granted them the power of obtaining, in their churches or public chapels distant a league at least from the churches of the Brothers Minor, all the indulgences accorded on visiting these churches, provided that they perform precisely the prescribed works. When they are legitimately prevented from visiting the church they may participate in the same indulgences by fulfilling the other conditions.

[5] *Lettres Spirit.*
[6] Ferraris, *verb. Indulgentia*, art. v. no. 31.

SUMMARY

Of the indulgences, favours, and privileges granted in perpetuity by the Sovereign Pontiffs to the Archconfraternity of the Cord of St. Francis, and the Confraternities thereunto attached.

I.

Pope Paul V., of happy memory, by the brief, *Cum certas*, of March 11, 1607, confirmed by another brief, *Nuper Archiconfraternitati Cordigerorum*, of September 25, 1607, after having revoked all the indulgences attached by his predecessors to the Archconfraternity of the Cord, granted the following indulgences:

1. *Plenary indulgence* on confessing and communicating on the day of entering the Archconfraternity, and receiving, in memory of the Father St. Francis, the cord blessed by a Superior of the Brothers Minor.

2. *Plenary indulgence* to the members of the Confraternity, who, having confessed and communicated, shall with devotion visit the church or oratory of the Confraternity on the day of the principal festival, and shall pray therein for concord among Christian princes, the extirpation of heresies, and the exaltation of Holy Church.

3. *Plenary indulgence* and remission of all sins, *in articulo mortis*, to the same members who, being truly penitent, and having confessed and communicated, or at least being truly penitent, if they cannot confess and communicate, shall invoke devoutly with the heart and mouth, or at least with the heart, the most holy name of Jesus.

4. *Indulgence of three years and three quarantines* to the same members who shall assist at the usual monthly procession of the Confraternity.

5. *Indulgence of one hundred days* to the members of the Confraternity who shall recite jointly the Office of the Most Holy Virgin, or any other Office.

6. *Indulgence of five years and five quarantines* to those members who shall follow the most Blessed Sacrament, when It is carried to the sick.

7. *Indulgence of seven years and seven quarantines* to all those who, being truly contrite and having confessed, shall visit a church of the Order of the Brothers Minor, and pray therein devoutly on the Festivals of St. Anthony of Padua, June 13; St. Bonaventura, July 14; St. Louis, Bishop, August 19; St. Bernardin, May 20; and St. Clare, August 12.

8. *Indulgence of one hundred days* to the same every time they shall follow the body of a faithful departed to its interment, or shall restore peace among enemies.

9. The same Pope granted that all these indulgences might, by way of suffrage, be applied to the souls in purgatory.

10. Finally, he conferred on the Minister-General of the Conventual Brothers Minor the faculty of establishing and instituting, in every church of his Order, secular Confraternities of both sexes, under the denomination of the *Cord of St. Francis*, according to the tenor of the constitution of Sixtus V., *Ex supernæ dispositionis*, of November 19, 1585, and of that of Clement VIII., *Quæcumque*, of December 7, 1604. He declared, moreover, that all the confraternities then established, or which should hereafter be established, should by the same be associated with the Archconfraternity at Assisi, according to the said constitution of Sixtus V. Such are the dispositions of the brief, *Cum certas*, of Paul V., granted March 11, 1607.

II.

1. The same Sovereign Pontiff Paul V., by another brief, *Piis Christi fidelium*, of June 25, 1610, confirmed the indulgences and other favours which he had granted to the *Archconfraternity of the Cord;* and he still further granted a *plenary indulgence* to the members who, being truly contrite, and having confessed and communicated, should devoutly visit the church of the Archconfraternity on the 2d of August, and should pray for concord among Christian princes, the extirpation of heresies, and the exaltation of Holy Church.

2. He extended the same concession to all the Confraternities of the Cord which were at that time established according to the constitution of Clement VIII., and associated with the Archconfraternity, declaring that this indulgence should be communicated with the other indulgences to the confraternities which should hereafter be established and associated according to the same constitution of Clement VIII.

III.

Gregory XV., in a brief, *Pias Christi*, of November 10, 1662, granted to the members of the Confraternity of the Cord the following favours:

1. An entire participation in the indulgences, remissions of sin, and relaxations from penalties granted to the Brothers Minor, as regulars.

2. The members of the Confraternity of the Cord who, on account of poverty, sickness, distance, or any other legitimate hindrance, are unable to visit the churches appointed for gaining indulgences, may satisfy this obligation and gain the same indulgences by reciting at home five *Paters*, five *Ave Marias*, and five *Glorias* in honour of the five wounds of our Lord Jesus Christ and of St. Francis.

3. The members may apply, by way of suffrage, to the souls in purgatory all the indulgences, remissions of sins, relaxations from penalties, even those obtained by visiting the churches of the Brothers Minor, on August 2, the Feast of our Lady of the Angels, or the Portiuncula.

4. The confraternities at that time established, instituted, and associated with the Archconfraternity of Assisi, according to the constitution of Clement VIII., enjoy all these favours without any other communication, concession, or indult; but those which have since been established, instituted, and associated, should obtain communication with these indulgences, as well as with those granted by Paul V., ever observing the aforesaid constitution of Clement VIII.

IV.

Clement X., in a brief of October 3, 1670, granted *plenary indulgence* and remission of all sins to all the faithful who, being truly contrite, and having confessed and communicated, should visit a church of the Brothers Minor Conventuals on August 2, from the first Vespers to sunset on the day of the feast, and who should pray for concord among Christian princes, the extirpation of heresies, and the exaltation of Holy Church. Alexander VIII., in a brief of January 10, 1690, declared these indulgences applicable to the souls in purgatory.

V.

Innocent XI., by a brief of August 16, 1680, granted *plenary indulgence* and remission of all sins to the members of the Confraternity of the Cord who should assist *at the usual* processions of the confraternity on one of *the Sundays* in every month, provided that, being truly

contrite, they confess, communicate, and pray for concord among Christian princes, the extirpation of heresies, and the exaltation of Holy Church.[7]

VI.

The same Sovereign Pontiff, in another brief published about the same time, granted *plenary indulgence* and remission of all sins to the religious of the Order of Brothers Minor Conventuals, Capuchins, Observantins, to the Sisters of the same Order, and to all the faithful who, being truly contrite, and having confessed and communicated, should visit a church of the Order on the Festivals of St. Francis, St. Antony of Padua, St. Bonaventura, St. Louis Bishop, St. Bernardin, and St. Clare, and should pray therein for the usual intentions.

VII.

According to the concession granted by Gregory XV. and mentioned above (sec. iii. 1), the members of the Confraternity of the Cord participate in the following indulgences granted to the Regulars by Paul V., May 23, 1606:

1. On devoutly visiting their churches, and therein praying for concord among Christian princes, the extirpation of heresies, and the exaltation of Holy Church, the religious gain all the indulgences attached to the Stations of the churches inside or beyond the walls of Rome, on the days fixed for the Stations. The members

[7] Clement XIV., in a brief, *Alias felicis recordationis*, of September 18, 1772, declared that the members of the Confraternity of the Cord may obtain their indulgence without assisting at the procession, when legitimately prevented, if they perform a work of piety prescribed by their confessor. He likewise permitted them to apply this indulgence to the *souls in purgatory*.

of the Confraternity of the Cord gain the same indulgences on visiting their church or chapel, and therein praying in the same manner as above mentioned.

2. The religious gain an indulgence of *five years and five quarantines* on reciting in their church five *Paters* and five *Ave Marias*. The members of the Confraternity of the Cord gain the same indulgence by reciting the same prayers in their chapel.

3. By virtue of the same concession of Gregory XV., the members of the Confraternity of the Cord prevented by poverty, distance, infirmity, or any other legitimate cause, from visiting their chapel when this visit is obligatory for gaining the indulgences, may satisfy their obligation and substitute for the visit the recitation of five *Paters*, five *Ave Marias*, and five *Glorias* in honour of the five wounds of our Lord Jesus Christ, and of the Father St. Francis. Nevertheless, it must be noted that these five *Paters*, *Ave Marias*, and *Glorias* do not dispense from the daily recitation of six *Paters*, *Ave Marias*, and *Glorias*, to participate in the indulgences and privileges accorded in a general manner to the Confraternity.

4. All the religious who during an entire month shall every day have spent half-an-hour in mental prayer shall gain on the last Sunday of that month an indulgence of *sixty years and sixty quarantines*, provided that they confess and receive the Holy Communion. The members of the Confraternity of the Cord shall gain the same indulgences on performing the same works.

5. Religious can gain *plenary indulgence* and remission of all sins by assisting, for two hours consecutively, or at various intervals, the prayers of the *Forty Hours ordered by* the Superiors on the occasion of the visit; *provided that*, having confessed and communicated, they

pray for concord among Christian princes, the extirpation of heresies, the preservation of the Sovereign Pontiff, the exaltation of Holy Church, and the advancement of discipline and regular observance. The members of the Confraternity of the Cord may also gain this indulgence.

Die 14 Januarii 1681, Sacra Congregatio summarium hoc indulgentiarium a se recognitum, censuit imprimi posse, atque ubique promulgari.

H. Card. Homodeus.
Michael Angelus.
Riggius, S.C. *Sec.*

L. + S.

On the 14th of January 1681, the Sacred Congregation decreed that this summary of indulgences, examined and approved of by them, might be impressed and everywhere promulgated.

H. Card. Homodeus.
Michael Angelus.
Riggius, S.C. *Sec.*

L. + S.

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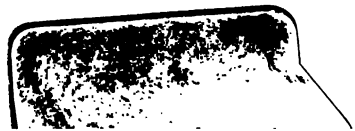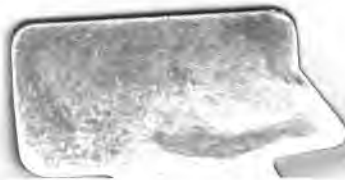
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